LEVITICUS

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THE PENTATEUCH AND HAFTORAHS

Hebrew Text, English Translation

with Commentary

EDITED BY

J. H. HERTZ

(CHIEF RABBI)

LEVITICUS

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ספר

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ויקרא

לונדון

דפוס דאוניברסיטה אוקספורד

PREFATORY NOTE

The nature and purpose of this commentary on the Pentateuch for use in Synagogue, School and Home are fully stated in the Preface to *Genesis*.

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About one-third of the commentary on this volume is taken from notes on Leviticus by the Rev. Dr. A. Cohen, M.A., and on the Haftorahs by the Rev. S. Frampton, B.A. I am also much indebted to Prof. I. Epstein and the Rev. M. Rosenbaum for helpful criticism; and to Dayan H. M. Lazarus, M.A., Rabbi Mishcon, the Rev. J. F. Stern, C.B.E., and Mr. J. H. Taylor, B.A., for useful suggestions and for kindly reading the book in proof. To all my collaborators and helpers, I would here express my heartfelt thanks.

The publication of *Leviticus* is due to the wise-hearted generosity of Mark Ostrer, Esq., who desires to dedicate this volume as a memorial to his Parents, the late NATHAN and FANNY OSTRER. I owe a deep debt of gratitude to those who enabled me to undertake this edition of the Pentateuch—Mr. and Mrs. Leo Shaerf; as well as to those who are making it possible for me to look forward to its completion—Mr. Mark Ostrer, and Mr. B. T. Globe, of Liverpool. May their idealism be rewarded by an increase of religious knowledge, and a consequent strengthening of religious conviction, among English-speaking Jews.

J. H. HERTZ.

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A. ANCIENT VERSIONS AND AUTHORITIES

Jerusalem Targum see *Targum.*

Jonathan Targum see *Targum.*

Josephus, Flavius 37–95 A.C.E.) Jewish historian and apologist. "Antiquities of the Jews."

Massorah lit. "The Tradition." The original Bible text was unvowelled. The *Massoretes* fixed the Traditional reading of the Sacred Text and its exact pronunciation, largely by means of vowel points. Their activity began after the Talmudic period, and extended to the tenth century.

Midrash The ancient homiletical expositions of the Torah, the Five Scrolls (*i.e.* Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther) and other portions of Scripture.

Onkelos see *Targum.*

Philo Judaeus (20 B.C.E.–40 A.C.E.) Renowned Jewish philosopher in Alexandria. Author of allegorical commentaries on the Pentateuch.

Rabbis, the The religious authorities in the Talmudim and Midrashim.

Septuagint The Greek translation of the Bible made by the Jews in Egypt in the third century B.C.E. The word *Septuagint* means seventy, because it was believed to be the work of seventy-two scholars selected for that purpose by one of the Ptolemy rulers.

Sifra Oldest Rabbinic Commentary on Leviticus.

Symmachus A literal Greek version of the Pentateuch by a Hellenistic Jew of the second century.

Targum Ancient translations or paraphrases of the Bible into the Aramaic vernacular then spoken by the Jews. The most important of these is the

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The Holy Land .. .. *facing page* 329

Rashi *i.e.* Rabbi Solomon ben Isaac of Troyes (1040–1105), French Bible exegete and greatest commentator of the Talmud. No other commentary on the Pentateuch has had a more enduring popularity or exerted an equal influence in Jewry.

Saadyah Gaon (882–942), born in Egypt. Religious philosopher and exegete. Translator of Bible into Arabic.

Sforno Obadiah (1475–1550), Italian physician and exegete. Teacher of Reuchlin.

Zohar Mystical commentary on the Pentateuch. Probably thirteenth century.

C. MODERN VERSIONS IN ENGLISH

Authorised Version. Also known as the King James's Version, 1611—Of unsurpassed literary beauty.

Benisch, Abraham (1811–1878). "Jewish School and Family Bible," 4 vols. London, 1851–1861.

Leeser, Isaac (1806–1868). The Twenty-four Books of the Holy Scriptures, Philadelphia, 1853—This work and that of Benisch were the first Jewish versions in English of the entire Bible.

Revised Version, 1884. Preserves the beauties of the Authorised Version, but corrects its mistakes in the light of modern scholarship.
M. Friedlander. A Jewish Appendix to the Revised Version, 1896.

The Holy Scriptures, A New Translation, with the Aid of Previous Versions and with Constant Consultation of Jewish Authorities, Philadelphia, 1917—An American Jewish revision of the Revised Version, under the general editorship of Max L. Margolis.

Moffatt, James. A New Translation of the Bible, 1925—In colloquial English.

translation of the Pentateuch that is ascribed to *Onkelos*, the Proselyte, a Mishna teacher of the first century. *The Jonathan Targum* is a freer paraphrase of the Bible, ascribed to Jonathan ben Uzziel, a pupil of Hillel. An earlier and fragmentary version of this paraphrase is known as the *Jerusalem Targum*.

Talmud Body of Jewish law and legend comprising the *Mishna* and the *Gemara*, and containing the authoritative explanation of the Torah by the Rabbis of Palestine and Babylon, from the years 100 B.C.E. to 500 A.C.E.

B. MEDIEVAL JEWISH AUTHORITIES AND COMMENTATORS

Abarbanel (or, Abrabanel), Don Isaac (1437–1509). Spanish exegete and statesman.

Gersonides see *Ralbag*.

Ibn Ezra Abraham (1092–1167). Famous Spanish-Jewish grammarian, Bible exegete, philosopher, traveller and poet.

Kimchi David (1160–1235). Franco-Spanish exegete and grammarian. His commentary profoundly influenced the Authorised Version of 1611.

Maimonides Moses (1135–1204). Foremost medieval Jewish philosopher. In his "Guide of the Perplexed," he deals with difficult Bible terms and conceptions.

Nachmanides Moses (1194–1268). Great Spanish Talmudist, Bible commentator and mystic.

Ralbag *i.e.* Rabbi Levi ben Gerson (1288–1344). French exegete, philosopher and scientist.

Rashbam *i.e.* Rabbi Samuel ben Meir (1085–1174). Rashi's grandson. Stresses the "plain, natural sense" in his commentaries.

Hallevi, Yehudah (1085–1140). Religious philosopher and greatest medieval Hebrew poet. "The Cuzari."

Joseph, M. (1848–1930). Anglo-Jewish Minister. "Judaism as Life and Creed."

Kalisch, M. M. (1828–1885). English Bible commentator. "Leviticus."

Katzenelsohn, I. L. (1847–1917). "Hatalmud v'chochmath harefuah."

Luzzatto, S. D. (1800–1865). Great Italian Hebraist and commentator.

Malbim, M. L. (1809–1879). Russian Rabbi and exegete.

Mendelssohn, Moses (1729–1786). German philosopher, Bible translator and commentator (*Biur*).

Montefiore, C. G. (1858–). Hibbert Lecturer, 1892. "Rabbinic Literature and Gospel Teachings."

Philippson, Ludwig (1811–1889). German preacher and commentator.

Schechter, S. (1847–1915). Theologian, Talmudist and Essayist. "Aspects of Rabbinic Theology."

Sulzberger, Mayer (1843–1923). American Jurist.

Wessely, N. H. (1725–1805). Hebraist. "Leviticus" in Mendelssohn's edition of the Pentateuch.

Wiener, H. M. (1874–1929). English Bible scholar.

Wogue, Lazare (1817–1897). French scholar and exegete.

Zunz, Leopold (1794–1886). Founder of the New Jewish Learning. Edited the Bible translation that is most in use among German-speaking Jews.

E. MODERN COMMENTATORS, TRANSLATORS AND WRITERS ON BIBLE SUBJECTS—NON-JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Commentary.

Cheyne, T. K. (1841–1915). English Bible critic. "Isaiah."

D. MODERN COMMENTATORS, TRANSLATORS AND WRITERS ON BIBLE SUBJECTS—JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Commentary.

Abrahams, Israel (1858–1925). Anglo-Jewish scholar. "Studies in Pharisaism and the Gospels."

Adler, Hermann (1839-1911). Chief Rabbi. Co-author of "A Jewish Reply to Colenso."

Altschul, David. Seventeenth century. "Metzudath David" and "Metzudath Tziyon," popular commentaries on the Prophetical books.

Büchler, A. (1867–). Principal of Jews' College, London. "Studies in Sin and Atonement."

Cohen, Hermann (1842–1918). Kantian philosopher of religion. "Juedische Schriften." "Religion der Vernunft aus den Quellen des Judentums."

Darmesteter, James (1849–1894). French Orientalist. "The Prophets of Israel."

Ehrlich, A. B. (1848–1920). Russian-American exegete. "Mikra ki-Pheschuto," "Randglossen."

Frankel, Z. (1801–1875) First Principal of Breslau Seminary. "Grundlinien des mosaisch-talmudischen Eherechts."

Friedlander, Michael (1833–1910). English scholar and commentator. "The Jewish Religion."

Herxheimer, S. (1801–1884). Author of complete commentary on the Holy Scriptures.

Hirsch, Samson R. (1808–1888). German religious leader and commentator.

Hoffmann, David (1843–1921). Great Bible and Talmudic scholar. "Das Buch Leviticus."

Jacob, B. (1862–). German Bible exegete. "Der Pentateuch." "Die Thora Moses."

ABBREVIATIONS

A.C.E.	After the Christian Era.
AJ	American Jewish Translation of the Holy Scriptures, 1917.
AV	Authorised Version, 1611.
B.C.E.	Before the Christian Era.
Better	Indicates a rendering which is preferable to that given by the RV.
cf.	Compare ; see.
chap.	Chapter. Whenever the reference is to a chapter in Leviticus, the Roman numeral alone is given.
f.	After the number of a verse, indicates that the reference extends to the verse or verses following.
fig.	Figuratively speaking.
Heb.	Hebrew ; the original Hebrew word or text ; in the original Hebrew.
i.e.	That is.
lit.	Literally ; the *literal* meaning of the Hebrew word or phrase translated.
RV	Revised Version, 1884.
v.	Verse or verses.
°	indicates where the division of the chapters, and consequent numbering of the verses, differ in English Bibles from the Hebrew Text.
*	followed by a Roman numeral, indicates each of the seven divisions (parshiyoth) into which the Weekly Portion (Sedrah) is divided. Whenever the Ashkenazi and Sephardi usages differ, the small letter *a* or *s* follows the Roman numeral.
**	followed by a Roman numeral, indicates each of the seven divisions when two Weekly Portions are combined.

All Scripture references are according to the chapter-division and verse-numbering of the Hebrew Text.

In the transliteration of Hebrew words into English (*Shema*, *tzedakah*, and *haftorah*, and not Sh^{e}ma$^{‘}$, or Shemang, ṣ^{e}daqah and haphtarah), the aim is not to bewilder the ordinary lay reader, for whom this work is primarily intended.

Cornill, C. H. (1854–1920). German exegete. "Jeremias." "The Prophets of Israel."

Delitzsch, Franz (1813–1890). Rabbinic scholar and commentator. "Isaiah."

Dillmann, A. (1823–1894). German philologist and exegete. "Leviticus." "Jesaia."

Driver, S. R. (1846–1914). English Bible commentator. "Leviticus."

Ewald, Heinrich (1803–1875). German historian and exegete.

Green, W. H. (1825–1900). American Hebraist.

Herford, R. Travers (1868–). Rabbinic Scholar. "The Pharisees."

Hommel, Fritz (1854–). German Orientalist. "Ancient Hebrew Tradition."

Kittel, R. (1853–). Bible historian.

Kittel, Gerhard. German Rabbinic scholar. "Die Probleme des pal. Spätjudentums."

Moore, G. F. (1851–1931). American theologian and Rabbinic scholar. "Judaism in the First Centuries of the Christian Era."

Otto, Rudolf (1869–). German philosopher of religion. "The Idea of the Holy."

Smith, G. A. (1856–). Scottish Bible scholar.

Stanley, Dean (1815–1881). English divine. "History of the Jewish Church."

In addition to the works of the Jewish and non-Jewish authors mentioned above, the works on *Leviticus*, by Baentsch, Chapman-Streane, Keil, Kennedy, Strack; on *Isaiah* by Duhm, Marti and Skinner; on *Jeremiah*, by Streane and Volz; on *Ezekiel* by Davidson and Toy; various volumes in the Cambridge Revised Version for Schools (Box and Lanchester), the Century (Horton, Peake, Lofthouse), and Expositor's Bible (Skinner and Farrar); as well as the One Volume (Dummelow), Pulpit, and Speaker's (Clark, Kay) Commentaries were also consulted.

ספר ויקרא

THE BOOK OF LEVITICUS

CHRONOLOGICAL TABLE

in connection with the Book of Leviticus and its Haftorahs

	B.C.E.
Date of the Exodus (see *Exodus*, p. 58–60) ..	circa 1230
Saul	1028–1013
David	1013–973
Solomon	973–933
Ahab	876–853
Elijah	circa 870
Elisha	,, 850
Amos	.. 760
Isaiah, call of	.. 740
Fall of the Northern Kingdom..	.. 722
Jeremiah, call of..	.. 626
Josiah	638–609
Capture of Jerusalem by the Babylonians ..	.. 597
Ezekiel, call of	.. 592
Destruction of the First Temple	.. 586
First Return of Babylonian Exiles	.. 537
Malachi	circa 470
Ezra and the Second Return from Babylon ..	.. 458

II. HOLINESS. The other fundamental thought of the Book is Holiness, *i.e.* purity of life, purity of action, purity of thought, befitting a priestly Nation. All the precepts in Leviticus are merely a translation into terms of daily life of the Divine call, "Ye shall be holy; for I the LORD your God am holy" (XIX, 2). Holiness is an active principle, shaping and regulating every sphere of human life and activity. In Chap. XIX, the demand, "Ye shall be holy," is included in a series of sublime ethical doctrines; in Chap. XI, it is embodied in the dietary laws. The rule of Holiness governs the body as well as the soul, since the body is the instrument through which alone the soul acts. The Holy People of the Holy God was to keep itself free not only from moral transgressions, but also from ceremonial defilement which would weaken the barriers against the forces of heathenism and animalism that on all sides menaced Israel.

INFLUENCE. In ancient times, the Jewish child began the study of Scripture with Leviticus; "because little children are pure and the sacrifices are pure, let those who are pure come and occupy themselves with pure things" (Midrash). And we may well judge this Book by its influence in the education of Israel. As a result of its stern legislation, Israel's sons and daughters were freed from the ignoble and the vile—from all brutality and bestiality. As a result of its sanctifying guidance, no people ever attained to a higher conception of God, or a saner appreciation of the vital significance of health and holiness in the life of men and nations.

DIVISIONS. Chaps. I-VII define the laws of sacrifice for the individual, for the congregation, and for the priests. Chaps. VIII-X describe the inauguration of worship in the completed Sanctuary. Chaps. XI-XVII deal with the laws of clean and unclean, of purity and purification, culminating in the institution of the Day of Atonement. Chaps. XVIII-XXVI legislate on marriage, personal and social ethics ("Thou shalt love thy neighbour as thyself"), the Sacred Festivals, land tenure, and conclude with a solemn exhortation on the connection between Religion and national welfare. Chap. XXVII is a supplementary chapter on vows and tithes.

ויקרא

LEVITICUS

NAME. The oldest name for the Third Book of Moses is תורת כהנים, "The Law of the Priests," *i.e.* the Book which describes the functions of the Priesthood and the duties of the priestly Nation. The Jewish name *Vayyikra* is from its opening Hebrew word. The current title, Leviticus, is derived from the Septuagint.

FUNDAMENTAL CONCEPTS. All the laws and commandments of the Book of Leviticus are designed to realise the ideal set before Israel at Sinai, "And ye shall be unto me a kingdom of priests and an holy nation." One half of the Book deals with sacrifice and the laws that safeguard the priestly character of Israel; and the other half with Holiness and the sanctification of human life.

I. SACRIFICE. The study of the origins of human worship has shown that animal sacrifice is an immemorial institution among virtually all races of men. It was therefore essential to raise this universal method of worship to a purely spiritual plane (Maimonides). This is done in Leviticus. All magic and incantation are banished from the sacrificial cult, and everything idolatrous or unholy is rigorously proscribed. With very few exceptions (Lev. v, 1, 20–26), deliberate sins are excluded from the sphere of sacrifice: but in all cases, whether the sin be deliberate or involuntary, repentance and restitution of the wrong done must precede the sacrificial act. And thus, while there are resemblances between sacrifice in Israel and sacrifice among other peoples, there are also fundamental differences that transform sacrifice as ordained in the Pentateuch into a vehicle of lofty religious communion and truth. The *burnt-offering* expressed the individual's homage to God and entire self-surrender to His will; the *peace-offering*, gratitude to God for His bounties and mercies; the *sin-offering*, sorrow at having erred from the way of God and the firm resolve to be reconciled with Him. The *congregational sacrifices*, furthermore, taught the vital lesson of the interdependence of all members of the congregation as a sacred Brotherhood, and kept alive within the nation the consciousness of its mission. It is clear that the spiritual and ethical ideals of which the sacrifices are the exponent, must remain for all time the kernel of Religion.

CHAPTER I

1 1. And the LORD called unto Moses, and spake unto him out of the tent of meeting, saying, 2. Speak unto the children of Israel, and say unto them, When any man of you offereth an

2. ***unto the children of Israel.*** Chaps. I–V form a manual of the ritual of sacrifice for the use of the laity; and deal with *voluntary* private sacrifices, for expression of gratitude, prayer, spiritual communion or desire for expiation, on the part of the individual. *v.* 2 is a general introduction, containing some essential principles of sacrifice. These laws closely affected the life of all the children of Israel, and were not of exclusive interest to the priests. The Sanctuary was the property of the entire people, who had all of them, men and women, young and old, voluntarily and generously contributed the materials for its construction.

any man. Heb. *adam.* Even a heathen may bring an offering, if he is moved to do so. A man's faith, not the accident of birth, is regarded by God. An apostate is therefore denied the privilege of bringing an offering at Israel's Sanctuary (Sifra). God would accept the offering of a heathen who turned to Him (I Kings VIII, 41f), but not the sacrifice of a disloyal Israelite.

offereth. The custom of sacrifice is here pre-supposed, and is not introduced as something novel and hitherto unheard of. Otherwise, terms like "burnt offering" (*v.* 3) and "meal offering" (II, 1) would have been defined and their purpose stated, as was done in the case of the Passover sacrifice (Exod. XII), and of the sin and guilt-offering in Chaps. IV and V. Nowhere in the Hebrew Scriptures "is the significance of sacrificial ritual formally explained; it is treated as self-evident and familiar to everyone . . . being the natural and, like prayer, universally current expression of religious homage" (Wellhausen). Sacrifice was thus an immemorial custom in Israel, and held to be coeval with mankind; Gen. IV, 3.

CAP. I א

א א וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר׃
2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם

I. v. 1. א זעירא

I. VAYYIKRA

(CHAPTERS I–V)

THE LAWS OF SACRIFICE (CHAPTERS I–VII)

THE PRINCIPAL SACRIFICES

CHAPTER I. THE BURNT-OFFERING

1. *And the* LORD. "And" indicates the close connection between this and the preceding Book. Exodus, in its concluding chapter, records the completion of the Sanctuary. The opening of Leviticus, giving the commands concerning sacrifices and priestly functions to be performed in connection with the Sanctuary, continues the narrative of Exodus.

called. According to an ancient regulation, the last letter of the word ויקרא is in miniature. The Sacred Text was in ancient times written in a continuous row of letters, without any division between the words. When the last letter of a word was the same as the first of the next, as is here the case, one character would often serve for both (Luzzatto). When at a later time both letters were written out, one of them was in smaller size to show that it did not originally occur in the Text—an illustration of the profound reverence with which the Sacred Text was guarded by the Scribes.

tent of meeting. The Tent of Revelation; see Exod. xxv, 22, "and there I will meet with thee, and I will commune with thee." Before the Tabernacle had been built, Moses had to ascend Mount Sinai to receive instruction.

oblation unto the LORD, ye shall offer your oblation of the cattle, even of the herd and of the flock.

3. If his oblation be a burnt offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before the LORD. 4. And

ascend himself to Heaven; *i.e.* to devote himself entirely to God and place his life in God's service" (Hoffmann). Some Semitic scholars derive עולה from עול, "wrong," and place it in the same class with חטאת and אשם, sin and guilt-offerings. Whatever its derivation, the burnt-offering is the oldest and commonest form of sacrifice for the community and individual, and it remained the chief spontaneous offering of the individual. It was brought whenever a man's conscience prompted him to do so from a feeling of estrangement from God, in expiation of evil thoughts or unwitting sins (Job 1, 5). It was open to all men, even heathens from foreign countries (cf. Shekalim VII, 6, עכו"ם ששלח עולתו ממדינת הים), and was the most striking form of the Israelite's communion with God. But since communion with the Most High was impossible to anybody who was tainted with sin (cf. Isa. LIX, 2, "your iniquities have separated between you and your God"), and since no man could be sure of being sinless, the rite of the burnt-offering first had an expiatory effect (see on next *v.*), before the worshipper's yearning for fellowship with God was fulfilled.

3–9. FROM THE HERD

of the herd. Burnt-offerings might also be taken from the flock (*v.* 10) or from fowls (*v.* 14). All alike are acceptable to God: He does not look to the quantity or cost of the sacrifice, but to the spirit in which it is offered (Talmud).

without blemish. As alone suitable for God's Altar.

at the door. lit. "at the entrance"; in the Court, in front of the Sanctuary, where the Altar of sacrifice and the Laver were placed. In this way, centralisation and unity of worship would be secured, and idolatrous rites rigorously banished. This injunction was, alas, too often disregarded in the course of Bible history, with calamitous spiritual and moral results. It is interesting to note that Plato likewise

קָרְבָּן לַיהוָה מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ
אֶת־קָרְבַּנְכֶם: אִם־עֹלָה קָרְבָּנוֹ מִן־הַבָּקָר זָכָר תָּמִים 3
יַקְרִיבֶנּוּ אֶל־פֶּתַח אֹהֶל מוֹעֵד יַקְרִיב אֹתוֹ לִרְצֹנוֹ לִפְנֵי

offereth an oblation. Better, *bringeth an offering* (AJ). A voluntary, as distinct from the obligatory, sacrifice later to be described. The individual is left free, according to the occasion or according to his feelings, to decide the kind of prescribed sacrifice he wishes to bring. The Heb. word (*korban*) denotes "that which is brought near" to God by presentation upon the Altar; but, "alongside of this literal meaning, it likewise implies that the offering, if brought in the right spirit, is the medium whereby man attains to closer nearness to the Divine" (Abarbanel).

unto the LORD. A main purpose of the Levitical laws was to free the whole conception of sacrifice from all heathen associations (cf. XVII, 7). Hence, it was necessary clearly to indicate Who was to be the Israelite's sole object of devotion. The Name of God largely used in Leviticus is *Adonay*, the Deliverer and Guardian of Israel, and not *Elohim*, the term for "God" used also by non-Israelites; cf. Exod., XXII, 19.

herd . . flock. Domestic animals only are to be used, as these alone represent a real *sacrifice* to him who offers any of them. Wild animals, which cost nothing, are excluded; and the bringing of a stolen animal constituted a desecration (Isa. LXI, 8). Clean and domesticated animals, furthermore, neither prey on other creatures nor live by killing. Even as the use of iron was forbidden in the construction of the Sanctuary (Exod. XX, 25) because it was symbolic of the sword, so every animal that was associated with uncleanness or violence might not be offered on the Altar. A domestic animal that had mortally injured a human being was likewise declared by the Rabbis to be unfit as a sacrifice.

3. *burnt offering.* Embodies the idea of the submission of the worshipper to the will of God in its most perfect form, as the entire animal was placed upon the Altar to be burnt. The Heb. name for burnt-offering, *olah*, signifies "that which ascends," symbolising the ascent of the soul in worship. "By making the offering ascend to heaven, the one who offers it expresses his desire and intention to

he shall lay his hand upon the head of the burnt offering ; and it shall be accepted for him to make atonement for him. 5. And he shall kill the bullock before the LORD : and Aaron's sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting. 6. And he shall flay the burnt offering, and cut it into its

means to reconcile ; to restore by atonement that inward sense of close relationship with God which is lost through sin, evil desire, or constant brooding upon sinful things. In English, the word " atone," which now means " to make amends," originally meant " to set at one, to reconcile, persons at variance."

5. *he shall kill.* The subject is either the priest, or the offerer, or anyone deputed by them. The Heb. word used is not והמית " put to death," but ושחט " slaughter," in the swift and painless way of *Shechitah*, which brings with it greatest effusion of blood and instant unconsciousness.

before the LORD. *i.e.* at the entrance of the Tent of Meeting.

Aaron's sons, the priests. Those of Aaron's sons who are officiating as priests. Only the slaughtering might be done by one who was not a priest.

present the blood. Better, *bring the blood* (AV). The priests receive the blood in one of the service-vessels and bring it up to the Altar. " The blood is regarded as the seat of life, and is given back to God, who is the author of life " (Driver).

sprinkle. Better, *dash.* The blood was thrown against the north-east and south-west corners of the Altar. For the association of the blood with the idea of atonement, see note on XVII, 11.

6. *and he shall flay.* From II Chron. XXIX, 24, XXXV, 9–11, it appears that priests and Levites performed these duties. The hide was not part of the burnt-offering.

cut it into its pieces. The animal was to be dismembered, but the limbs were not to be broken. The flame would thus pass *between* the pieces, and symbolise the covenant established between God and the offerer ; see Gen. XV, 10.

4 יְהוָה׃ וְסָמַךְ יָדוֹ עַל רֹאשׁ הָעֹלָה וְנִרְצָה לוֹ לְכַפֵּר עָלָיו׃
ה וְשָׁחַט אֶת־בֶּן הַבָּקָר לִפְנֵי יְהוָה וְהִקְרִיבוּ בְּנֵי אַהֲרֹן
הַכֹּהֲנִים אֶת־הַדָּם וְזָרְקוּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב
ו אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד׃ וְהִפְשִׁיט אֶת־הָעֹלָה וְנִתַּח אֹתָהּ

saw the danger of grave aberration if sacrifices and the erection of private temples were left to the caprice, or superstition, of every individual (Laws X).

that he may be accepted. Or, "that it may be favourably received for him" (Leeser); see next *v.*

4. *lay his hand upon.* Press, or lean, his hands between the horns of the animal. By means of this act the animal was designated as the representative or substitute of the man who brought the sacrifice. This explanation is based on Num. xxvii, 18 and 23, where Moses placed his hands upon Joshua to denote that Joshua was to take the place of Moses as leader of the nation. Another explanation is that by laying his hands on the animal, the offerer indicates it to be his property, and hereby devotes it as *his* offering.

It does not seem probable that the sacrificial acts were ever performed altogether in silence. In Scripture, the Temple is spoken of as both "a house of sacrifice" (II Chron. vii, 12) and "a house of prayer" (Isa. lvi, 7). Prayer and confession accompanied the imposition of hands on the Day of Atonement (xvi, 21). There must, therefore, from the first have been prayer and confession in connection with every case of laying on of hands, such as have come down to us from the days of the Second Temple. To the Rabbis, sacrifice, without such prayer and confession, was devoid of all spiritual significance; and some applied to it the Scriptural verse, "The sacrifice of the wicked is an abomination to the Lord" (Prov. xv, 8).

accepted. . . . to make atonement. The Heb. word for "atonement" usually derived from an Arabic root, meaning "to cover" (the sin), is now connected with the Assyrian *kupparu*, "to purge away sin." In view of the yearning for God's favour manifested in the bringing of the offering, accompanied by confession and humble prayer, God would, as it were, wipe out the offence from His sight. כפר thus

pieces. 7. And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire: 8. and Aaron's sons, the priests, shall lay the pieces, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: 9. but its inwards and its legs shall he wash with water: and the priest shall burn the whole on the altar, for a burnt offering, an offering made by fire, of a sweet savour unto the LORD.

10. And if his oblation be of the flock, of the sheep, or of the goats, for a burnt offering; he shall offer it a male without blemish. 11. And he shall kill it on the side of the altar northward before the LORD: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round about. 12. And he shall cut it into its pieces, with its head and its fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: 13. but the inwards and the legs shall he wash with water: and the priest shall offer the whole, and burn it upon the altar:

10–13. FROM THE FLOCK

10. *and if.* This and the preceding paragraph are closely connected, and the regulations in them supplement each other; thus, the rite of imposition of hands is not mentioned again, although it equally applied to sheep and oxen.

11. *side of the altar.* Its rear; *i.e.*, the northside, the south being the side from which the Altar was ascended.

northward. *i.e.* the space between the rear of the Altar and the north wall of the Court.

7 לִנְתֹחָיהָ׃ וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל־הַמִּזְבֵּחַ וְעָרְכוּ
8 עֵצִים עַל־הָאֵשׁ׃ וְעָרְכוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת הַנְּתָחִים
אֶת־הָרֹאשׁ וְאֶת־הַפָּדֶר עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר
9 עַל־הַמִּזְבֵּחַ׃ וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ בַּמָּיִם וְהִקְטִיר הַכֹּהֵן
אֶת־הַכֹּל הַמִּזְבֵּחָה עֹלָה אִשֵּׁה רֵיחַ־נִיחֹחַ לַיהוָה׃ ס
י וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ מִן הַכְּשָׂבִים אוֹ מִן־הָעִזִּים לְעֹלָה
11 זָכָר תָּמִים יַקְרִיבֶנּוּ׃ וְשָׁחַט אֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ צָפֹנָה
לִפְנֵי יְהוָה וְזָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ
12 סָבִיב׃ וְנִתַּח אֹתוֹ לִנְתָחָיו וְאֶת־רֹאשׁוֹ וְאֶת־פִּדְרוֹ וְעָרַךְ
הַכֹּהֵן אֹתָם עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ׃

7. *put fire upon the altar.* The regulations concerning the fire upon the Altar are given in VI, 2f. Since the flame on the Altar must never be allowed to be extinguished, some fresh pieces of wood must be added for each sacrifice. Others refer it to the occasion when the fire was kindled for the first time. Malbim takes this verse to refer to the period of the Wandering in the Wilderness, when, according to Sifra, the fire was put out whenever the Altar was transmitted.

8. *the head.* Is mentioned separately, because it would have been severed from the body before the latter was flayed.

9. *shall burn.* lit. "shall cause to smoke"; or, "shall consume in smoke."

made by fire. To the mind of the Israelite, the sight of the sacrifice consumed by the flames would exemplify the ascent of the soul Godward.

a sweet savour. Like the term "food" (III, 11), it is a survival in language of the early conception of sacrifice as affording physical pleasure to the deity. But this stage is long passed in Scripture, and nowhere are such phrases understood literally. "The burning of the offering is called *a sweet savour unto the* LORD; and so it undoubtedly is, since it serves to remove sinful thoughts from our hearts. The effect of the offering upon the man who sacrificed it is pleasant unto the Lord" (Maimonides).

it is a burnt offering, an offering made by fire, of a sweet savour unto the LORD.*ii

14. And if his oblation to the LORD be a burnt offering of fowls, then he shall offer his oblation of turtledoves, or of young pigeons. 15. And the priest shall bring it unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be drained out on the side of the altar: 16. and he shall take away its crop with the feathers thereof, and cast it beside the altar on the east part, in the place of the ashes: 17. and he shall rend it by the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt offering, an offering made by fire, of a sweet savour unto the LORD.

CHAPTER II

2 1. And when any one offereth an oblation of a

may be stolen property, and must, therefore, have no place on God's Altar" (Midrash).

17. *a sweet savour.* The same expression is used in connection with fowl, herd and flock. "It matters not whether one offer much or little, so long as the worshipper directs his heart to Heaven" (Talmud).

CHAPTER II. THE MEAL-OFFERING

Offerings of Flour, Wheat or Barley, prepared with Oil and Frankincense

1–3. OF FINE FLOUR

1. *any one.* Heb. *nefesh*, lit. "soul." "Only a very poor man would bring a meal-offering instead of an animal or birds; and God views his sacrifice as though he had offered his very soul" (Talmud).

13 וְהַקֶּרֶב וְהַכְּרָעַיִם יִרְחַץ בַּמַּיִם וְהִקְרִיב הַכֹּהֵן אֶת־הַכֹּל
שני וְהִקְטִיר הַמִּזְבֵּחָה עֹלָה הִוא אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃ פ
14 וְאִם מִן־הָעוֹף עֹלָה קָרְבָּנוֹ לַיהוָה וְהִקְרִיב מִן־הַתֹּרִים
טו אוֹ מִן־בְּנֵי הַיּוֹנָה אֶת־קָרְבָּנוֹ׃ וְהִקְרִיבוֹ הַכֹּהֵן אֶל־הַמִּזְבֵּחַ
וּמָלַק אֶת־רֹאשׁוֹ וְהִקְטִיר הַמִּזְבֵּחָה וְנִמְצָה דָמוֹ עַל קִיר
16 הַמִּזְבֵּחַ׃ וְהֵסִיר אֶת־מְרָאָתוֹ בְּנֹצָתָהּ וְהִשְׁלִיךְ אֹתָהּ אֵצֶל
17 הַמִּזְבֵּחַ קֵדְמָה אֶל־מְקוֹם הַדֶּשֶׁן׃ וְשִׁסַּע אֹתוֹ בִכְנָפָיו לֹא
יַבְדִּיל וְהִקְטִיר אֹתוֹ הַכֹּהֵן הַמִּזְבֵּחָה עַל־הָעֵצִים אֲשֶׁר
עַל־הָאֵשׁ עֹלָה הִוא אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃ ס

Cap. II. ב

ב א וְנֶפֶשׁ כִּי־תַקְרִיב קָרְבַּן מִנְחָה לַיהוָה סֹלֶת יִהְיֶה קָרְבָּנוֹ

14–17. Fowl as Sacrifice

14. *turtledoves . . . young pigeons.* The regulation that the sacrifice must be a male and without blemish did not apply to fowl, except that no limb must be missing. Birds were the poor man's offering (v, 7 ; xii, 8), and the Torah did not wish to place an undue burden upon him. The dove is the most inoffensive of birds ; and, though attacked by other birds, it never attacks in return. It is a symbol of Israel, say the Rabbis ; and teaches the offerer that he should rather be of the persecuted than of those that persecute.

15. *the priest shall bring it.* There was no rite of imposition of the hands when a bird was offered. " Possibly in order to enhance the importance of the poor man's offering, the whole ceremonial was performed by the priest " (Kalisch).

16. *crop with the feathers thereof.* Unlike the entrails of the animal which are to be washed and offered on the Altar (*v.* 9, 13), those of the bird were to be thrown away. " The ox or sheep is fed by its owner ; but the bird obtains its food wherever it can. The undigested food in its stomach

meal offering unto the LORD, his oblation shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: 2. and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the fine flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn it as the memorial thereof upon the altar, an offering made by fire, of a sweet savour unto the LORD: 3. and that which is left of the meal offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

4. And when thou offerest an oblation of a meal offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. 5. And if thy oblation be a meal offering of the baking pan, it shall be of fine flour unleavened, mingled with oil. 6. Thou shalt part it in pieces, and pour oil thereon: it is a meal offering.*iii 7. And if thy oblation be a meal offering of the frying pan, it shall be made of fine flour with oil. 8. And

Sanctuary; whereas ordinary "holy things" (קדשים קלים) might be consumed by the priests and their households in any "clean place." In both cases it was necessary for the person who partook of that food to be ceremonially clean.

4–10. OF COOKED FLOUR.

4. *unleavened wafers.* Similar to the unleavened bread used on Passover.

6. *part it in pieces.* Or, "break it in pieces" (AJ). The purpose of breaking up the cake may be the same as that of dissecting the animal of the burnt-offering; see on 1, 6.

2 וְיָצַק עָלֶיהָ שֶׁמֶן וְנָתַן עָלֶיהָ לְבֹנָה׃ וֶהֱבִיאָהּ אֶל־בְּנֵי
אַהֲרֹן הַכֹּהֲנִים וְקָמַץ מִשָּׁם מְלֹא קֻמְצוֹ מִסָּלְתָּהּ וּמִשַּׁמְנָהּ
עַל כָּל־לְבֹנָתָהּ וְהִקְטִיר הַכֹּהֵן אֶת־אַזְכָּרָתָהּ הַמִּזְבֵּחָה
3 אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃ וְהַנּוֹתֶרֶת מִן־הַמִּנְחָה לְאַהֲרֹן
4 וּלְבָנָיו קֹדֶשׁ קָדָשִׁים מֵאִשֵּׁי יְהוָה׃ ס וְכִי תַקְרֵב
קָרְבַּן מִנְחָה מַאֲפֵה תַנּוּר סֹלֶת חַלֹּת מַצּוֹת בְּלוּלֹת בַּשָּׁמֶן
ה וּרְקִיקֵי מַצּוֹת מְשֻׁחִים בַּשָּׁמֶן׃ ס וְאִם־מִנְחָה עַל־
6 הַמַּחֲבַת קָרְבָּנֶךָ סֹלֶת בְּלוּלָה בַשֶּׁמֶן מַצָּה תִהְיֶה׃ פְּתֹת
שלישי 7 אֹתָהּ פִּתִּים וְיָצַקְתָּ עָלֶיהָ שָׁמֶן מִנְחָה הִוא׃ ס וְאִם־
8 מִנְחַת מַרְחֶשֶׁת קָרְבָּנֶךָ סֹלֶת בַּשֶּׁמֶן תֵּעָשֶׂה׃ וְהֵבֵאתָ

meal offering. Heb. *minchah;* sacrifice, not involving the slaughter of an animal, but on that account not less ancient or important. Originally the term *minchah* was used in a wider sense and embraced any offering made to God, whether of animals or earth's produce; Gen. IV, 3. The two constituent parts of this offering—flour and oil—were the common articles of food. They are not natural products, but are obtained as the result of toil. The meal-offering typified the consecration of man's work to the service of God.

pour oil. Oil is used for sanctification.

frankincense. The emblem of devotion; Ps. CXLI, 2.

2. *and he shall take.* One of the priests shall take; the previous acts might be done by the offerer or another.

the memorial thereof. Or, "the memorial-part thereof" (AJ); the portion of the sacrifice which was actually used as an offering, as distinct from the part which became the property of the priests. It has been suggested that the Heb. *azkarah,* which is usually translated "memorial," is an ancient Semitic sacrificial term, signifying the "male," *i.e.* the best and finest, portion of the meal (Hommel).

3. *most holy.* The meal-offering would, therefore, be eaten only by the priests, and within the precincts of the

thou shalt bring the meal offering that is made of these things unto the LORD: and it shall be presented unto the priest, and he shall bring it unto the altar. 9. And the priest shall take up from the meal offering the memorial thereof, and shall burn it upon the altar: an offering made by fire, of a sweet savour unto the LORD. 10. And that which is left of the meal offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire. 11. No meal offering, which ye shall offer unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, as an offering made by fire unto the LORD. 12. As an oblation of firstfruits ye shall offer them unto the LORD: but they shall not come up for a sweet savour on the altar. 13. And every oblation of thy meal offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal offering: with all thine oblations thou shalt offer salt.

14. And if thou offer a meal offering of firstfruits

covenant of salt" (Num. XVIII, 19). Among most ancient peoples it was a sign of friendship "to eat salt together."

with all thine offerings. Also with animal and bird offerings. And, as according to the Rabbis, a man's table has the sacredness of the Altar, this law led to the custom of dipping bread in salt for the Grace before meals.

14–16. OF FIRST-FRUITS

14. *meal offering of firstfruits.* A further instance of the class of meal-offerings. "Parched ears" were a common article of food among the poor. The Rabbis identify this offering with the bringing of the Omer (XXIII, 10f).

אֶת־הַמִּנְחָה אֲשֶׁר יֵעָשֶׂה מֵאֵלֶּה לַיהוָה וְהִקְרִיבָהּ אֶל־
9 הַכֹּהֵן וְהִגִּישָׁהּ אֶל־הַמִּזְבֵּחַ: וְהֵרִים הַכֹּהֵן מִן־הַמִּנְחָה
אֶת־אַזְכָּרָתָהּ וְהִקְטִיר הַמִּזְבֵּחָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה:
י וְהַנּוֹתֶרֶת מִן־הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קָדָשִׁים מֵאִשֵּׁי
11 יְהוָה: כָּל־הַמִּנְחָה אֲשֶׁר תַּקְרִיבוּ לַיהוָה לֹא תֵעָשֶׂה
חָמֵץ כִּי כָל־שְׂאֹר וְכָל־דְּבַשׁ לֹא־תַקְטִירוּ מִמֶּנּוּ אִשֶּׁה
12 לַיהוָה: קָרְבַּן רֵאשִׁית תַּקְרִיבוּ אֹתָם לַיהוָה וְאֶל־הַמִּזְבֵּחַ
13 לֹא־יַעֲלוּ לְרֵיחַ נִיחֹחַ: וְכָל־קָרְבָּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח
וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־
14 קָרְבָּנְךָ תַּקְרִיב מֶלַח: ס וְאִם־תַּקְרִיב מִנְחַת בִּכּוּרִים

8. *of these things.* Enumerated in *v.* 4–7.

and it shall be presented. lit. "and he (the offerer) shall bring it near."

9. *the memorial thereof.* See *v.* 2. Although not here explicitly mentioned, incense accompanied every voluntary meal-offering.

11–13. Leaven, Honey and Salt

11. *leaven . . . honey.* The prohibition extended only to their being burnt upon the Altar. Leaven was regarded as a symbol of fermentation and corruption; and man's tendency to sin was later viewed as a process of moral fermentation (שאור שבעיסה). Honey was deemed in heathen cults a favourite food of the gods, and its prohibition was intended to free the mind of the Israelite from any degrading notion that sacrifices might be the food of God (Maimonides, Hoffmann).

12. *as an oblation of firstfruits.* Cf. xxiii, 17. Leaven and honey might be presented at the Sanctuary, though not on the Altar as a sacrifice, as were the ordinary first-fruits (Deut. xxvi, 2).

13. *salt.* Was to be used with every cereal offering: leaven and honey with none. Salt prevents putrefaction, while leaven and honey produce it. Salt is a preservative, and typifies that which is abiding; cf. "an everlasting

unto the LORD, thou shalt offer for the meal offering of thy firstfruits corn in the ear parched with fire, bruised corn of the fresh ear. 15. And thou shalt put oil upon it, and lay frankincense thereon : it is a meal offering. 16. And the priest shall burn the memorial of it, part of the bruised corn thereof, and part of the oil thereof, with all the frankincense thereof : it is an offering made by fire unto the LORD.*iv

CHAPTER III

3 1. And if his oblation be a sacrifice of peace offerings ; if he offer of the herd, whether male or female, he shall offer it without blemish before the LORD. 2. And he shall lay his hand upon the head of his oblation, and kill it at the door of the tent of meeting : and Aaron's sons the priests shall sprinkle the blood upon the altar round about. 3. And he shall offer of the sacrifice of peace offerings an offering made by fire unto the LORD ; the fat that covereth the inwards, and all the fat that is upon the inwards, 4. and the two kidneys, and the fat that is on them, which

upon God for protection and for all the blessings of life" (Chapmann-Streane).

2. ***sprinkle the blood.*** To obtain atonement for the offerer, in case he has done anything that rendered him unworthy to partake of the sacrificial meal. It was a rite of purification.

3. ***the fat.*** The fat which is attached to the stomach and extends over the intestines is forbidden to Jews as food, and has to be removed from the animal by "porging." It is here commanded to be devoted to the Altar.

לַיהוָה אֲבִיב קָלוּי בָּאֵשׁ גֶּרֶשׂ כַּרְמֶל תַּקְרִיב אֶת מִנְחַת
טו בִּכּוּרֶיךָ: וְנָתַתָּ עָלֶיהָ שֶׁמֶן וְשַׂמְתָּ עָלֶיהָ לְבֹנָה מִנְחָה־
16 הִוא: וְהִקְטִיר הַכֹּהֵן אֶת־אַזְכָּרָתָהּ מִגִּרְשָׂהּ וּמִשַּׁמְנָהּ
עַל כָּל־לְבֹנָתָהּ אִשֶּׁה לַיהוָה: פ רביעי

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ג א וְאִם־זֶבַח שְׁלָמִים קָרְבָּנוֹ אִם מִן־הַבָּקָר הוּא מַקְרִיב אִם־
2 זָכָר אִם־נְקֵבָה תָּמִים יַקְרִיבֶנּוּ לִפְנֵי יְהוָה: וְסָמַךְ יָדוֹ
עַל־רֹאשׁ קָרְבָּנוֹ וּשְׁחָטוֹ פֶּתַח אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי
3 אַהֲרֹן הַכֹּהֲנִים אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב: וְהִקְרִיב
מִזֶּבַח הַשְּׁלָמִים אִשֶּׁה לַיהוָה אֶת־הַחֵלֶב הַמְכַסֶּה אֶת־
4 הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב: וְאֵת שְׁתֵּי הַכְּלָיֹת
וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת

Chapter III. The Peace-Offering

1–5. From the Herd

1. *peace offerings.* Or, "thank-offerings," Heb. *zebach shelamim*, or merely *zebach* or *zebachim*, sacrifice made in fulfilment of a vow, or in gratitude for benefits received or expected. It would thus be an occasion when man seeks and obtains peace with his Creator. In the peace-offering there was inherent a feeling of joyousness, either in celebrating a happy occasion in the people's life (I Sam. xi, 15), or some important event in connection with a family or individual (Gen. xxxi, 54). Unlike a burnt-offering, a peace-offering could be either male or female; and only a small part of the peace-offering was burnt on the Altar. All the rest, with the exception of portions reserved for the priests, was eaten by the offerer, his kinsmen and guests, at a solemn meal which followed the offering of the sacrifice. "It promoted the feeling of solidarity in the nation or family, and also pointed to dependence

is by the loins, and the caul upon the liver, with the kidneys, shall he take away. 5. And Aaron's sons shall burn it on the altar upon the burnt offering, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

6. And if his oblation for a sacrifice of peace offerings unto the LORD be of the flock; male or female, he shall offer it without blemish. 7. If he offer a lamb for his oblation, then shall he offer it before the LORD: 8. and he shall lay his hand upon the head of his oblation, and kill it before the tent of meeting: and Aaron's sons shall sprinkle the blood thereof upon the altar round about. 9. And he shall offer of the sacrifice of peace offerings an offering made by fire unto the LORD; the fat thereof, the fat tail entire, he shall take it away hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, 10. and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away. 11. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

12. And if his oblation be a goat, then he shall offer it before the LORD: 13. and he shall lay his hand upon the head of it, and kill it before the

12. *goat.* The treatment is the same as that of the lamb, with the exception of the fat tail. Birds were not accepted as a peace-offering, because they were not deemed sufficient to constitute a sacrificial meal.

ה עַל־הַכְּבֵד עַל־הַכְּלָיֹת יְסִירֶנָּה׃ וְהִקְטִירוּ אֹתוֹ בְּנֵי
אַהֲרֹן הַמִּזְבְּחָה עַל־הָעֹלָה אֲשֶׁר עַל־הָעֵצִים אֲשֶׁר עַל־
הָאֵשׁ אִשֶּׁה רֵיחַ נִיחֹחַ לַיהוָה׃ פ
6 וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ לְזֶבַח שְׁלָמִים לַיהוָה זָכָר אוֹ נְקֵבָה
7 תָּמִים יַקְרִיבֶנּוּ׃ אִם־כֶּשֶׂב הוּא־מַקְרִיב אֶת־קָרְבָּנוֹ וְהִקְרִיב
8 אֹתוֹ לִפְנֵי יְהוָה׃ וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וְשָׁחַט
אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי אַהֲרֹן אֶת־דָּמוֹ עַל־
9 הַמִּזְבֵּחַ סָּבִיב׃ וְהִקְרִיב מִזֶּבַח הַשְּׁלָמִים אִשֶּׁה לַיהוָה
חֶלְבּוֹ הָאַלְיָה תְּמִימָה לְעֻמַּת הֶעָצֶה יְסִירֶנָּה וְאֶת־הַחֵלֶב
הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב׃
י וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל־
הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיֹת יְסִירֶנָּה׃
11 וְהִקְטִירָם הַכֹּהֵן הַמִּזְבֵּחָה לֶחֶם אִשֶּׁה לַיהוָה׃ פ
12 וְאִם־עֵז קָרְבָּנוֹ וְהִקְרִיבוֹ לִפְנֵי יְהוָה׃ וְסָמַךְ אֶת־יָדוֹ עַל־
13 רֹאשׁוֹ וְשָׁחַט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי אַהֲרֹן אֶת־

4. *the caul.* Better, *the lobe*; attaching the liver to the kidneys.

5. *burn it.* *i.e.* all that has been mentioned in the preceding verses.

6–17. From the Flock

9. *the fat tail.* Of certain breeds of sheep in the Orient.

11. *food of the offering.* lit. "bread of the offering." The phrase is identical in meaning with a similar phrase in *v.* 5 and 16. The Heb. לחם, "bread," has here its primitive Semitic meaning "flesh"—another indication of the hoary age of the sacrificial system and its technical vocabulary.

tent of meeting: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. 14. And he shall offer thereof his oblation, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, 15. and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away. 16. And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savour: all the fat is the LORD'S. 17. It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood.*v

CHAPTER IV

4 1. And the LORD spake unto Moses, saying, 2. Speak unto the children of Israel, saying, If any one shall sin through error, in any of the things which the LORD hath commanded not to be done, and shall do any one of them: 3. if the anointed priest shall sin so as to bring guilt

through error. Or, "unwittingly" (RV Text). The regulations here prescribed did not apply where the offence was committed deliberately, and sacrifices were not ordained for the expiation of such offences; see, however, next chapter.

3–12. OF THE HIGH PRIEST

Details are now given as to whom the sin-offering applies.

3. *the anointed priest.* The High Priest. Upon his head alone anointing oil was poured at the ceremony of consecration (VIII, 12).

14 דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב: וְהִקְרִיב מִמֶּנּוּ קָרְבָּנוֹ אִשֶּׁה לַיהוָה
אֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־
טו הַקֶּרֶב: וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר
עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיֹת יְסִירֶנָּה:
16 וְהִקְטִירָם הַכֹּהֵן הַמִּזְבֵּחָה לֶחֶם אִשֶּׁה לְרֵיחַ נִיחֹחַ כָּל־חֵלֶב
17 לַיהוָה: חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם כָּל־חֵלֶב
וְכָל־דָּם לֹא תֹאכֵלוּ: פ חמישי

Cap. IV. ד

ד 2א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר נֶפֶשׁ כִּי־תֶחֱטָא בִשְׁגָגָה מִכֹּל מִצְוֹת יְהוָה אֲשֶׁר
3 לֹא תֵעָשֶׂינָה וְעָשָׂה מֵאַחַת מֵהֵנָּה: אִם הַכֹּהֵן הַמָּשִׁיחַ
יֶחֱטָא לְאַשְׁמַת הָעָם וְהִקְרִיב עַל חַטָּאתוֹ אֲשֶׁר חָטָא

17. *a perpetual statute.* The Sifra explains the verse thus: "a perpetual statute"—the prohibition of eating fat and blood applied not only whilst the Israelites were in the Wilderness when the sacrificial fat was burnt on the Altar in the Tabernacle, but also during the period of the Temple. "Throughout your generations"—the prohibition applies also to later times when sacrifices were no longer offered; "in all your dwellings"—and it applies to all lands, even those outside Palestine where sacrifices could never be offered. See on XVII, 10.

Chapter IV, 1–V, 13. The Sin-Offering

Prescribed for sins committed unwittingly, it made the offender against the holiness of God fit to receive the Divine forgiveness. The animal sacrificed varied according to the rank of the offender, provision being made for simpler offerings on the part of the poor.

2. *sin.* This Heb. root חטא means in its simplest form, "to miss the mark." As a metaphor for wrong-doing, it is most vivid and appropriate. The sinner misses the true aim of human living.

on the people; then let him offer for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering. 4. And he shall bring the bullock unto the door of the tent of meeting before the LORD; and he shall lay his hand upon the head of the bullock, and kill the bullock before the LORD. 5. And the anointed priest shall take of the blood of the bullock, and bring it to the tent of meeting: 6. and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary. 7. And the priest shall put of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tent of meeting; and all the blood of the bullock shall he pour out at the base of the altar of burnt offering, which is at the door of the tent of meeting. 8. And all the fat of the bullock of the sin offering he shall take off from it; the fat that covereth the inwards, and all the fat that is upon the inwards, 9. and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away, 10. as it is taken off from the ox of the sacrifice of peace offerings: and the priest shall burn them upon the altar of burnt offering. 11. And the skin of the bullock, and all its flesh, with

all the blood. *i.e.* the remaining blood.

8. *fat of the bullock.* Removal of fat applied to every sin-offering.

4 פַּר בֶּן־בָּקָר תָּמִים לַיהוָה לְחַטָּאת: וְהֵבִיא אֶת־הַפָּר
אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי יְהוָה וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ
ה הַפָּר וְשָׁחַט אֶת־הַפָּר לִפְנֵי יְהוָה: וְלָקַח הַכֹּהֵן הַמָּשִׁיחַ
6 מִדַּם הַפָּר וְהֵבִיא אֹתוֹ אֶל־אֹהֶל מוֹעֵד: וְטָבַל הַכֹּהֵן אֶת־
אֶצְבָּעוֹ בַּדָּם וְהִזָּה מִן־הַדָּם שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה
7 אֶת־פְּנֵי פָּרֹכֶת הַקֹּדֶשׁ: וְנָתַן הַכֹּהֵן מִן־הַדָּם עַל־קַרְנוֹת
מִזְבַּח קְטֹרֶת הַסַּמִּים לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת ו
כָּל־הַדָּם הַפָּר יִשְׁפֹּךְ אֶל־יְסוֹד מִזְבַּח הָעֹלָה אֲשֶׁר־פֶּתַח
8 אֹהֶל מוֹעֵד: וְאֶת־כָּל־חֵלֶב פַּר הַחַטָּאת יָרִים מִמֶּנּוּ אֶת־
הַחֵלֶב הַמְכַסֶּה עַל־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־
9 הַקֶּרֶב: וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן אֲשֶׁר
עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיוֹת יְסִירֶנָּה:
י כַּאֲשֶׁר יוּרַם מִשּׁוֹר זֶבַח הַשְּׁלָמִים וְהִקְטִירָם הַכֹּהֵן עַל
11 מִזְבַּח הָעֹלָה: וְאֶת־עוֹר הַפָּר וְאֶת־כָּל־בְּשָׂרוֹ עַל־רֹאשׁוֹ

ד 4. v. סביהן אשר לפני

so as to bring guilt. By any involuntary offence. The High Priest was the teacher and leader of his community. Consequently any error he committed would tend "to bring guilt on the people."

a sin offering. Heb. חטאת. Its real meaning is something that will purge, purify and wash away the sin. Its proper translation would be, "purgation-offering."

6. *the veil of the sanctuary. i.e.* the veil which separated the Holy Place from the Holy of Holies (Exod. xxvi, 33). The priest stood in the Holy Place and sprinkled the blood not on the veil, but in its direction.

7. *horns of the altar.* Of incense; see Exod. xxx, 2. They were corner-pieces rising upwards. Their significance lay in the fact that they pointed heavenward; and the application of the blood to these horns directed the thoughts of the sinner to God.

its head, and with its legs, and its inwards, and its dung, 12. even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire: where the ashes are poured out shall it be burnt.

13. And if the whole congregation of Israel shall err, and the thing be hid from the eyes of the assembly, and they have done any of the things which the LORD hath commanded not to be done, and are guilty; 14. when the sin wherein they have sinned is known, then the assembly shall offer a young bullock for a sin offering, and bring it before the tent of meeting. 15. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. 16. And the anointed priest shall bring of the blood of the bullock to the tent of meeting: 17. and the priest shall dip his finger in the blood, and sprinkle it seven times before the LORD, before the veil. 18. And he shall put of the blood upon the horns of the altar which is before the LORD, that is in the tent of meeting, and all the blood shall he pour out at the base of the altar of burnt offering, which is at the door

the eyes of the assembly. Its leaders; *eye* being used in this sense in Rabbinic literature (Ehrlich).

17. *the veil.* Of the Inner Sanctuary; see *v.* 6.

18. *horns of the altar.* See *v.* 7.

12 וְעַל־כְּרָעָיו וְקִרְבּוֹ וּפִרְשׁוֹ: וְהוֹצִיא אֶת־כָּל־הַפָּר אֶל־
מִחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר אֶל־שֶׁפֶךְ הַדֶּשֶׁן וְשָׂרַף
אֹתוֹ עַל־עֵצִים בָּאֵשׁ עַל־שֶׁפֶךְ הַדֶּשֶׁן יִשָּׂרֵף: פ
13 וְאִם כָּל־עֲדַת יִשְׂרָאֵל יִשְׁגּוּ וְנֶעְלַם דָּבָר מֵעֵינֵי הַקָּהָל
וְעָשׂוּ אַחַת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא־תֵעָשֶׂינָה וְאָשֵׁמוּ:
14 וְנוֹדְעָה הַחַטָּאת אֲשֶׁר חָטְאוּ עָלֶיהָ וְהִקְרִיבוּ הַקָּהָל פַּר
מו בֶּן־בָּקָר לְחַטָּאת וְהֵבִיאוּ אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד: וְסָמְכוּ
זִקְנֵי הָעֵדָה אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר לִפְנֵי יְהוָה וְשָׁחַט
16 אֶת־הַפָּר לִפְנֵי יְהוָה: וְהֵבִיא הַכֹּהֵן הַמָּשִׁיחַ מִדַּם הַפָּר
17 אֶל־אֹהֶל מוֹעֵד: וְטָבַל הַכֹּהֵן אֶצְבָּעוֹ מִן־הַדָּם וְהִזָּה
18 שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה אֶת־פְּנֵי הַפָּרֹכֶת: וּמִן־הַדָּם
יִתֵּן ו עַל־קַרְנֹת הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל
מוֹעֵד וְאֶת כָּל־הַדָּם יִשְׁפֹּךְ אֶל־יְסוֹד מִזְבַּח הָעֹלָה אֲשֶׁר־

12. *a clean place.* The sacrifice was not burnt on the Altar, lest the offerer imagine he was purchasing forgiveness from God by offering up the animal. It was removed outside the camp. The carcase had been used in the Sanctuary, and had to be treated reverently. The most appropriate place to which it could be removed was the ash-heap near the Sanctuary. Haupt and Ehrlich suggest that the phrase is an euphemism, and " unclean place " is intended.

shall it be burnt. As the High Priest is himself one of those who have to be reconciled to God, he cannot, therefore, partake of the sacrifice. The holy meat must in consequence be destroyed by fire outside the camp, in a place free from ceremonial defilement.

13–21. Of the Community

13. *the whole congregation.* An error on the part of the High Priest could easily result in the entire community going astray.

of the tent of meeting. 19. And all the fat thereof shall he take off from it, and burn it upon the altar. 20. Thus shall he do with the bullock; as he did with the bullock of the sin offering, so shall he do with this: and the priest shall make atonement for them, and they shall be forgiven. 21. And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock: it is the sin offering for the assembly.

22. When a ruler sinneth, and doeth through error any one of all the things which the LORD his God hath commanded not to be done, and is guilty; 23. if his sin, wherein he hath sinned, be made known to him, he shall bring for his oblation a goat, a male without blemish; 24. and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering. 25. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and the blood thereof shall he pour out at the base of the altar of burnt offering. 26. And all the fat thereof shall he burn upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make atonement for him as concerning his sin, and he shall be forgiven.*vi

rites of expiation on his behalf, and he shall be purged from his sin, and so made capable of receiving, as he shall receive, the Divine forgiveness" (Kennedy).

19 פֶּתַח אֹהֶל מוֹעֵד: וְאֵת כָּל־חֶלְבּוֹ יָרִים מִמֶּנּוּ וְהִקְטִיר
כ הַמִּזְבֵּחָה: וְעָשָׂה לַפָּר כַּאֲשֶׁר עָשָׂה לְפַר הַחַטָּאת כֵּן
21 יַעֲשֶׂה־לּוֹ וְכִפֶּר עֲלֵהֶם הַכֹּהֵן וְנִסְלַח לָהֶם: וְהוֹצִיא אֶת־
הַפָּר אֶל־מִחוּץ לַמַּחֲנֶה וְשָׂרַף אֹתוֹ כַּאֲשֶׁר שָׂרַף אֶת הַפָּר
הָרִאשׁוֹן חַטַּאת הַקָּהָל הִוא: פ
22 אֲשֶׁר נָשִׂיא יֶחֱטָא וְעָשָׂה אַחַת מִכָּל־מִצְוֹת יְהוָה אֱלֹהָיו
23 אֲשֶׁר לֹא־תֵעָשֶׂינָה בִּשְׁגָגָה וְאָשֵׁם: אוֹ־הודַע אֵלָיו חַטָּאתוֹ
אֲשֶׁר חָטָא בָהּ וְהֵבִיא אֶת־קָרְבָּנוֹ שְׂעִיר עִזִּים זָכָר תָּמִים:
24 וְסָמַךְ יָדוֹ עַל־רֹאשׁ הַשָּׂעִיר וְשָׁחַט אֹתוֹ בִּמְקוֹם אֲשֶׁר־
כה יִשְׁחַט אֶת־הָעֹלָה לִפְנֵי יְהוָה חַטָּאת הִוא: וְלָקַח הַכֹּהֵן
מִדַּם הַחַטָּאת בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־
26 דָּמוֹ יִשְׁפֹּךְ אֶל־יְסוֹד מִזְבַּח הָעֹלָה: וְאֶת־כָּל־חֶלְבּוֹ יַקְטִיר
הַמִּזְבֵּחָה כְּחֵלֶב זֶבַח הַשְּׁלָמִים וְכִפֶּר עָלָיו הַכֹּהֵן מֵחַטָּאתוֹ
וְנִסְלַח לוֹ: פ ששי

20. *bullock of the sin offering.* Of the High Priest, described in the first paragraph of this chapter.

make atonement. Or, "make expiation for."

shall be forgiven. Because God is plenteous in mercy, forgiving iniquity and transgression.

22–26. Of a Ruler

22. *ruler.* Or, "a prince of a tribe" (Ibn Ezra). "Happy is the generation whose prince publicly confesses a sin committed by him in error, for how much more would he do so in case of a deliberate sin," is the comment of the Rabbis. His moral courage will serve as an example to the ordinary man.

and is guilty. Or, "and become guilty" (Leeser).

23. *a goat.* As the sinner descends in status, so his offering decreases in cost.

26. *as concerning his sin.* The meaning of this verse can thus be expressed: "The priest shall perform the

27. And if any one of the common people sin through error, in doing any of the things which the LORD hath commanded not to be done, and be guilty ; 28. if his sin, which he hath sinned, be made known to him, then he shall bring for his oblation a goat, a female without blemish, for his sin which he hath sinned. 29. And he shall lay his hand upon the head of the sin offering, and kill the sin offering in the place of burnt offering. 30. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and all the blood thereof shall he pour out at the base of the altar. 31. And all the fat thereof shall he take away, as the fat is taken away from off the sacrifice of peace offerings ; and the priest shall burn it upon the altar for a sweet savour unto the LORD ; and the priest shall make atonement for him, and he shall be forgiven.

32. And if he bring a lamb as his oblation for a sin offering, he shall bring it a female without blemish. 33. And he shall lay his hand upon the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering. 34. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and all the blood thereof shall he pour out at the base of the altar : 35. and all the fat thereof shall he take away, as the fat of the lamb is taken away from the sacrifice of peace offerings ; and the priest shall burn them on the altar,

27 וְאִם־נֶפֶשׁ אַחַת תֶּחֱטָא בִּשְׁגָגָה מֵעַם הָאָרֶץ בַּעֲשֹׂתָהּ
28 אַחַת מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא־תֵעָשֶׂינָה וְאָשֵׁם: אוֹ הוֹדַע
אֵלָיו חַטָּאתוֹ אֲשֶׁר חָטָא וְהֵבִיא קָרְבָּנוֹ שְׂעִירַת עִזִּים
29 תְּמִימָה נְקֵבָה עַל־חַטָּאתוֹ אֲשֶׁר חָטָא: וְסָמַךְ אֶת־יָדוֹ
עַל רֹאשׁ הַחַטָּאת וְשָׁחַט אֶת־הַחַטָּאת בִּמְקוֹם הָעֹלָה:
ל וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה
31 וְאֶת־כָּל־דָּמָהּ יִשְׁפֹּךְ אֶל־יְסוֹד הַמִּזְבֵּחַ: וְאֶת־כָּל־חֶלְבָּהּ
יָסִיר כַּאֲשֶׁר הוּסַר חֵלֶב מֵעַל זֶבַח הַשְּׁלָמִים וְהִקְטִיר
הַכֹּהֵן הַמִּזְבֵּחָה לְרֵיחַ נִיחֹחַ לַיהוָה וְכִפֶּר עָלָיו הַכֹּהֵן
וְנִסְלַח לוֹ: ס
32 וְאִם־כֶּבֶשׂ יָבִיא קָרְבָּנוֹ לְחַטָּאת נְקֵבָה תְּמִימָה יְבִיאֶנָּה:
33 וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחַטָּאת וְשָׁחַט אֹתָהּ לְחַטָּאת
34 בִּמְקוֹם אֲשֶׁר יִשְׁחַט אֶת־הָעֹלָה: וְלָקַח הַכֹּהֵן מִדַּם
הַחַטָּאת בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־כָּל־
לה דָּמָהּ יִשְׁפֹּךְ אֶל־יְסוֹד הַמִּזְבֵּחַ: וְאֶת־כָּל־חֶלְבָּהּ יָסִיר
כַּאֲשֶׁר יוּסַר חֵלֶב הַכֶּשֶׂב מִזֶּבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן

27–35. Of a Commoner

27. *of the common people.* Heb. *am-ha-aretz.* It has been urged that in view of the fact that this case comes immediately after the ruler, *am-ha-aretz* might here be the technical term for the Council of the People; see *Genesis*, p. 192. In that case, however, there would here be no provision for the unwitting transgression of the commoner.

upon the offerings of the LORD made by fire: and the priest shall make atonement for him as touching his sin that he hath sinned, and he shall be forgiven.

CHAPTER V

5 1. And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, then he shall bear his iniquity: 2. or if any one touch any unclean thing, whether it be the carcase of an unclean beast, or the carcase of unclean cattle, or the carcase of unclean creeping things, and it be hidden from him, and he be unclean, then he shall be guilty: 3. or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him; when he knoweth of it, then he shall be guilty: 4. or if any one swear rashly with his lips to do evil, or to do good, whatsoever it be that a man shall utter rashly with an oath,

and he be unclean. Better, *that he became unclean.*

then he shall be guilty. According to the Rabbis, only if, forgetting his impurity, he partakes of sacrificial food or enters the Sanctuary.

3. *uncleanness. e.g.* the dead body conveying impurity to those who touch it.

4. *rashly with his lips.* Better, *uttering with his lips,* in contrast to a silent oath (Rashi).

to do evil, or to do good. To his advantage or otherwise (cf. Ps. xv, 4). It may also mean "to do anything whatever" (see note on Gen. III, 22; XXXI, 29).

אֹתָם הַמּוּבְאָה עַל אַשְׁמוֹ יְהוָה וְכִפֶּר עָלָיו הַכֹּהֵן עַל־
חַטָּאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ׃ פ

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ה א וְנֶפֶשׁ כִּי־תֶחֱטָא וְשָׁמְעָה קוֹל אָלָה וְהוּא עֵד אוֹ רָאָה
2 אוֹ יָדָע אִם־לוֹא יַגִּיד וְנָשָׂא עֲוֹנוֹ׃ אוֹ נֶפֶשׁ אֲשֶׁר תִּגַּע בְּכָל
דָּבָר טָמֵא אוֹ בְנִבְלַת חַיָּה טְמֵאָה אוֹ בִנְבֵלַת בְּהֵמָה
טְמֵאָה אוֹ בִנְבֵלַת שֶׁרֶץ טָמֵא וְנֶעְלַם מִמֶּנּוּ וְהוּא טָמֵא
3 וְאָשֵׁם׃ אוֹ כִי יִגַּע בְּטֻמְאַת אָדָם לְכָל טֻמְאָתוֹ אֲשֶׁר יִטְמָא
4 בָּהּ וְנֶעְלַם מִמֶּנּוּ וְהוּא יָדַע וְאָשֵׁם׃ אוֹ נֶפֶשׁ כִּי תִשָּׁבַע
לְבַטֵּא בִשְׂפָתַיִם לְהָרַע ׀ אוֹ לְהֵיטִיב לְכֹל אֲשֶׁר יְבַטֵּא

Chapter V

1–13. Others who Bring a Sin-Offering

1. *if any one sin.* The Torah proceeds to describe special cases in which a sin-offering is required, viz. a witness who fails to give testimony (*v.* 1); one who contracts impurity *v.* 2 and 3); one who omits to fulfil his vow (*v.* 4). No distinction is here made between "wittingly" and "unwittingly," ; see iv, 2.

heareth. Better, *had heard.*

adjuration. Addressed to a person in possession of evidence to come forward and offer testimony. This adjuration was known as an אלה, "curse," probably because it was accompanied by the pronouncement of a curse upon the person should he maintain silence. Having interfered with the execution of justice, he required expiation through a sin-offering.

bear his iniquity. i.e. incur guilt.

2. *unclean thing.* The law on this subject is given in chap. xi, 24-43.

and it be hid from him; when he knoweth of it, then he shall be guilty in one of these things: 5. and it shall be, when he shall be guilty in one of these things, that he shall confess that wherein he hath sinned: 6. and he shall bring his guilt offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a goat for a sin offering; and the priest shall make atonement for him as concerning his sin. 7. And if his means suffice not for a lamb, then he shall bring his guilt offering for that wherein he hath sinned, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. 8. And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off its head from its neck, but shall not divide it asunder: 9. and he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be drained out at the base of the altar: it is a sin offering. 10. And he shall prepare the second for a burnt offering, according to the ordinance: and the priest shall make atonement for him as concerning his sin which he hath sinned, and he shall be forgiven.*[vii]

11. But if his means suffice not for two turtledoves, or two young pigeons, then he shall bring his oblation for that wherein he hath sinned, the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is

הָאָדָם בִּשְׁבֻעָה וְנֶעְלַם מִמֶּנּוּ וְהוּא־יָדָע וְאָשֵׁם לְאַחַת
ה מֵאֵלֶּה: וְהָיָה כִּי־יֶאְשַׁם לְאַחַת מֵאֵלֶּה וְהִתְוַדָּה אֲשֶׁר
6 חָטָא עָלֶיהָ: וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה עַל חַטָּאתוֹ אֲשֶׁר
חָטָא נְקֵבָה מִן־הַצֹּאן כִּשְׂבָּה אוֹ־שְׂעִירַת עִזִּים לְחַטָּאת
7 וְכִפֶּר עָלָיו הַכֹּהֵן מֵחַטָּאתוֹ: וְאִם־לֹא תַגִּיעַ יָדוֹ דֵּי שֶׂה
וְהֵבִיא אֶת־אֲשָׁמוֹ אֲשֶׁר חָטָא שְׁתֵּי תֹרִים אוֹ־שְׁנֵי בְנֵי־
8 יוֹנָה לַיהוָה אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה: וְהֵבִיא אֹתָם
אֶל־הַכֹּהֵן וְהִקְרִיב אֶת־אֲשֶׁר לַחַטָּאת רִאשׁוֹנָה וּמָלַק אֶת־
9 רֹאשׁוֹ מִמּוּל עָרְפּוֹ וְלֹא יַבְדִּיל: וְהִזָּה מִדַּם הַחַטָּאת עַל־
קִיר הַמִּזְבֵּחַ וְהַנִּשְׁאָר בַּדָּם יִמָּצֶה אֶל־יְסוֹד הַמִּזְבֵּחַ חַטָּאת
י הִוא: וְאֶת־הַשֵּׁנִי יַעֲשֶׂה עֹלָה כַּמִּשְׁפָּט וְכִפֶּר עָלָיו הַכֹּהֵן
שביעי 11 מֵחַטָּאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ: ס וְאִם־לֹא תַשִּׂיג
יָדוֹ לִשְׁתֵּי תֹרִים אוֹ לִשְׁנֵי בְנֵי־יוֹנָה וְהֵבִיא אֶת־קָרְבָּנוֹ
אֲשֶׁר חָטָא עֲשִׂירִת הָאֵפָה סֹלֶת לְחַטָּאת לֹא־יָשִׂים עָלֶיהָ
12 שֶׁמֶן וְלֹא־יִתֵּן עָלֶיהָ לְבֹנָה כִּי חַטָּאת הִוא: וֶהֱבִיאָהּ אֶל
הַכֹּהֵן וְקָמַץ הַכֹּהֵן ׀ מְמִנָּה מְלוֹא קֻמְצוֹ אֶת־אַזְכָּרָתָהּ
13 וְהִקְטִיר הַמִּזְבֵּחָה עַל אִשֵּׁי יְהוָה חַטָּאת הִוא: וְכִפֶּר

be hid from him. *i.e.* he forgot his oath.

5. *one of these things.* *i.e.* the offences stated in *v.* 1–4.

he shall confess. Confession was obligatory in the case of a sin-offering.

8. *for the sin offering first.* The sin-offering must precede the burnt-offering. There must be reconciliation between God and the sinner, before the latter's gift could be acceptable.

from its neck. Better, *close by its neck* (AJ).

9. *side of the altar.* See on 1, 15.

10. *according to the ordinance.* Described in 1, 14f.

a sin offering. 12. And he shall bring it to the priest, and the priest shall take his handful of it as the memorial thereof, and burn it on the altar, upon the offerings of the LORD made by fire: it is a sin offering. 13. And the priest shall make atonement for him as touching his sin that he hath sinned in any of these things, and he shall be forgiven: and the remnant shall be the priest's, as the meal offering.

14. And the LORD spake unto Moses, saying, 15. If any one commit a trespass, and sin through error, in the holy things of the LORD; then he shall bring his guilt offering unto the LORD, a ram without blemish out of the flock, according to thy estimation in silver by shekels, after the shekel of the sanctuary, for a guilt offering: 16. and he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.

17. And if any one sin, and do any of the things which the LORD hath commanded not to be done; though he knew it not, yet is he guilty, and shall bear his iniquity. 18. And he shall bring

17. ***sin.*** ***i.e.*** **in error. Although these words are not added here, they occur in the next verse. This paragraph refers to what the Rabbis term אשם תלוי, the guilt-offering brought by one who is in doubt whether he has broken a law the infringement of which involves the bringing of a sin-offering.**

עָלָיו הַכֹּהֵן עַל־חַטָּאתוֹ אֲשֶׁר־חָטָא מֵאַחַת מֵאֵלֶּה וְנִסְלַח
14 לוֹ וְהָיְתָה לַכֹּהֵן כַּמִּנְחָה: ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
טו לֵאמֹר: נֶפֶשׁ כִּי־תִמְעֹל מַעַל וְחָטְאָה בִּשְׁגָגָה מִקָּדְשֵׁי
יְהוָה וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה אַיִל תָּמִים מִן־הַצֹּאן בְּעֶרְכְּךָ
16 כֶּסֶף־שְׁקָלִים בְּשֶׁקֶל־הַקֹּדֶשׁ לְאָשָׁם: וְאֶת אֲשֶׁר חָטָא
מִן־הַקֹּדֶשׁ יְשַׁלֵּם וְאֶת־חֲמִישִׁתוֹ יוֹסֵף עָלָיו וְנָתַן אֹתוֹ לַכֹּהֵן
וְהַכֹּהֵן יְכַפֵּר עָלָיו בְּאֵיל הָאָשָׁם וְנִסְלַח לוֹ: פ
17 וְאִם־נֶפֶשׁ כִּי תֶחֱטָא וְעָשְׂתָה אַחַת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר
18 לֹא תֵעָשֶׂינָה וְלֹא־יָדַע וְאָשֵׁם וְנָשָׂא עֲוֹנוֹ: וְהֵבִיא אַיִל

12. *upon the offerings.* Better, *after the manner of the offerings* (RV Margin).

13. *any of these things.* As in *v.* 4. The poor were allowed to bring fine flour as a sin-offering only for the offences described in the beginning of the chapter.

as the meal offering. See II, 4.

14–19. The Guilt-Offering

This section deals with him who causes loss to the Sanctuary by unintentionally appropriating to his own use some "holy thing." He is to restore the value of the article and be fined.

15. *a trespass.* Heb. מעילה, lit. "a breach of faith"; here, misappropriation of property of the Sanctuary.

the holy things of the Lord. Gifts to the Sanctuary and portions due to the priests.

according to thy estimation. The suffix "thy" is invariably added to the word "estimation," *i.e.* valuation, in Leviticus; so also in Num. xviii, 16. That form had become the technical term reserved for sacred things.

shekel of the sanctuary. The shekel of full weight, twenty gerahs; Exod. xxx, 13.

16. *add the fifth part.* One quarter of the original value, so that what he adds is a fifth of the repayment.

and the priest. Atonement could only be made *after* restitution.

a ram without blemish out of the flock, according to thy estimation, for a guilt offering, unto the priest: and the priest shall make atonement for him concerning the thing wherein he erred unwittingly and knew it not, and he shall be forgiven. 19. It is a guilt offering: he is certainly guilty before the LORD.

°20. And the LORD spake unto Moses, saying, 21. If any one sin, and commit a trespass against the LORD, and deal falsely with his neighbour in a matter of deposit, or of pledge, or of robbery, or have oppressed his neighbour; 22. or have found that which was lost, and deal falsely therein, and swear to a lie; in any of all these that a

*In English Bibles, Chapter VI begins here.

neighbour. Fellow-man; see Additional Note C, p. 220.

deposit. He denies that any article had been deposited with him.

pledge. Security for a loan or the like. The rightful owner has no receipt to show that he had handed over the article. The accused, in the absence of witnesses, was only required to take an oath that he had not received the article, and then was exempt from repayment. Should he subsequently confess his guilt, the procedure described in this paragraph applies.

robbery. Includes theft. In the Prophets the word "robbery" includes any injustice based on law, any legal pretext or trick by which the poor is deprived of what is his. The Rabbis gave an even wider application to the term "robbery." Thus, the owner of a field was not allowed to assign to his own poor relative the corner of the field that was to be left to all the poor, as he thereby would rob the other poor of their share.

oppressed his neighbour. The withholding, on any pretext, of money due. Thus, the hired servant accuses the master of not having paid him his wages, and the latter asserts that he has paid.

תָּמִים מִן־הַצֹּאן בְּעֶרְכְּךָ לְאָשָׁם אֶל־הַכֹּהֵן וְכִפֶּר עָלָיו הַכֹּהֵ
19 עַל שְׁגָגָתוֹ אֲשֶׁר־שָׁגָג וְהוּא לֹא־יָדָע וְנִסְלַח לוֹ: אָשָׁם הוּא
אָשֹׁם אָשַׁם לַיהוָה: פ
כ 21 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: נֶפֶשׁ כִּי תֶחֱטָא וּמָעֲלָה
מַעַל בַּיהוָה וְכִחֵשׁ בַּעֲמִיתוֹ בְּפִקָּדוֹן אוֹ־בִתְשׂוּמֶת יָד אוֹ
22 בְּגָזֵל אוֹ עָשַׁק אֶת־עֲמִיתוֹ: אוֹ־מָצָא אֲבֵדָה וְכִחֵשׁ בָּהּ
וְנִשְׁבַּע עַל־שֶׁקֶר עַל־אַחַת מִכֹּל אֲשֶׁר־יַעֲשֶׂה הָאָדָם לַחֲטֹא

v. 18. קמץ מתניר

18. *according to thy estimation.* As defined in *v.* 15.

and knew it not. The meaning of the Hebrew phrase is, "while not sure of it." If at any time subsequently, the offence is recollected, then there must be a sin-offering.

19. *he is certainly guilty before the* LORD. Render, *he hath made complete restitution to the* LORD. That is to say, even if eventually guilty, so long as he is not certain, the trespass-offering secures atonement for him.

20–26. GUILT-OFFERING FOR BREACH OF TRUST

21. *against the* LORD. Rabbi Akiba considered these seemingly superfluous words to be of great significance. They teach that the man who falsely denied that he possessed his neighbour's property denied God who was witness to the deposit. Philo's comment on this phrase is similar: "He who deposits anything with his neighbour depends upon the good faith alone of the man who receives it. There are no witnesses present except God, the most unerring and infallible witness who sees all the actions of men, whether they are willing that he should do so or not."

deal falsely. A second class of מעילה, viz. embezzlement and misappropriation of property. The law here applies to cases which would not bring the offender within the jurisdiction of the civil courts. He had denied his guilt and sworn falsely. Later his awakened conscience caused him voluntarily to confess his wrongdoing. Though the Rabbis regarded a false oath as among the very gravest crimes, they accounted free confession of sin as a heroic moral act (Büchler).

man doeth, sinning therein : 23. then it shall be, if he hath sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was committed to him, or the lost thing which he found,*m 24. or any thing about which he hath sworn falsely ; he shall even restore it in full, and shall add the fifth part more thereto : unto him to whom it appertaineth shall he give it, in the day of his being found guilty. 25. And he shall bring his guilt offering unto the LORD, a ram without blemish out of the flock, according to thy estimation, for a guilt offering, unto the priest : 26. and the priest shall make atonement for him before the LORD, and he shall be forgiven ; concerning whatsoever he doeth so as to be guilty thereby.

of his transgression. Man, having cleansed himself, is thereupon completely purified by God's loving forgiveness, which turns the gravest sinner, if repentant, into a new man, free from all the transgressions of the past, at peace with man, at peace with his Father Who is in Heaven (Büchler).

For the Lesson from the Prophets, Isaiah XLIII, 21–XLIV, 23, *see* The Haftorahs, p. 332.

On Sabbath Zachor, the Haftorah is I Samuel XV, 2–34, *see p.* 440.

For the Blessings before and after the Haftorah, see p. 330.

23 בָּהֵנָּה׃ וְהָיָה כִּי־יֶחֱטָא וְאָשֵׁם וְהֵשִׁיב אֶת־הַגְּזֵלָה אֲשֶׁר
גָּזָל אוֹ אֶת־הָעֹשֶׁק אֲשֶׁר עָשָׁק אוֹ אֶת־הַפִּקָּדוֹן אֲשֶׁר הָפְקַד
מפטיר 24 אִתּוֹ אוֹ אֶת־הָאֲבֵדָה אֲשֶׁר מָצָא׃ אוֹ מִכֹּל אֲשֶׁר־יִשָּׁבַע
עָלָיו לַשָּׁקֶר וְשִׁלַּם אֹתוֹ בְּרֹאשׁוֹ וַחֲמִשְׁתָּיו יֹסֵף עָלָיו לַאֲשֶׁר
כה הוּא לוֹ יִתְּנֶנּוּ בְּיוֹם אַשְׁמָתוֹ׃ וְאֶת־אֲשָׁמוֹ יָבִיא לַיהוָה אַיִל
26 תָּמִים מִן־הַצֹּאן בְּעֶרְכְּךָ לְאָשָׁם אֶל־הַכֹּהֵן׃ וְכִפֶּר עָלָיו
הַכֹּהֵן לִפְנֵי יְהוָה וְנִסְלַח לוֹ עַל־אַחַת מִכֹּל אֲשֶׁר־יַעֲשֶׂה
לְאַשְׁמָה בָּהּ׃ פ ס ס

ה v. 23. קמץ כרבית

23. *if he hath sinned.* *i.e.* the accusation brought against him is true. He acknowledges his guilt.

that which he took. When this was not possible, the payment was in money.

24. *in the day of his being found guilty.* *i.e.* on the day when he makes voluntary acknowledgment of his guilt, or, on the day of his guilt-offering. He is to repay what it was worth at the time he misappropriated it, plus a fifth.

25. *bring his guilt offering.* But only *after* the misappropriated article had been restored.

When, on the destruction of the Second Temple, all atoning sacrifices ceased, and repentance, confession and prayer, in connection with the Day of Atonement took their place, Rabbi Eleazar ben Azarya formulated the same principle; "The Day of Atonement atones for sins between man and God, but does not atone for sins between man and his neighbour, until the sinner has made restitution to his neighbour and conciliated him."

26. *shall make atonement.* After confession of the sin during the imposition of hands upon the animal.

and he shall be forgiven. When the atonement of the offender's grave sin against God and his fellow man had been secured by confession, by full restitution and payment of the fine, by sprinkling the blood and the performance of all the rites of the guilt-offering, the stain of the sin was washed away and the offender felt relieved of the burden

rites being an essential element in many kinds of sacrifice. It was immoral—covering crimes and deliberate iniquities against fellowmen. It was irrational—steeped in demonology and magic. In absolute contrast to this degrading heathenism, the Torah banishes everything cruel, foul and unholy from the sacrificial cult. Moreover, the sphere of the efficacy of sacrifice is strictly limited; and, with few specified exceptions (Lev. v, 1, 20–26), sacrifice atones only for sins committed unwittingly, if no human being suffers by them; viz., if restitution precedes the sacrifice. "A deliberate moral obliquity is not to be obliterated by sacrifice. It must be punished under the penal law or forgiven by repentance, and for the individual there is no other means of atonement" (Montefiore).

Moderns do not always realise the genuine hold that the sacrificial service had upon the affections of the people in ancient Israel. It is sufficient to refer to the opening chapters of I Samuel and of the Book of Job. Indeed, the worship of God by sacrifice and offering was for ages the main outward manifestation of religion, as well as the vehicle of supreme spiritual communion. The Central Sanctuary was the axis round which the national life revolved. The Temple was the forum, the fortress, the "university" and, in the highest sense, the spiritual home of ancient Israel. The people *loved* the Temple, its pomp and ceremony, the music and song of the Levites and the ministrations of the priests, the High Priest as he stood and blessed the prostrate worshippers amid profound silence on the Atonement Day. As for the choicer spirits, their passionate devotion found expression in words like those of the Psalmist:—

"How lovely are thy tabernacles, O Lord of Hosts,
My soul longeth, yea, fainteth for the courts of the Lord....
Blessed are they that dwell in thy house."

"As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?"

"O send out thy light and thy truth; let them lead me:
Let them bring me unto thy holy hill,
And to thy tabernacles.
Then will I go unto the altar of God,
Unto God, my exceeding joy."

Note A

THE SACRIFICIAL CULT

I

Sacrifice : Hebrew and Heathen

According to Bible and Talmud, the institution of sacrifice is as old as the human race. The study of primitive man, likewise, traces its origins back to the very beginnings of human society, and declares sacrificial worship to be both an elementary and a universal fact in the history of Religion.

There are many theories as to the rise of sacrifice. Those associated with the names of W. R. Smith, H. Spencer and J. G. Frazer, though highly ingenious, are now generally regarded as untenable. Apart from these unconvincing theories, there are two simple explanations as to the fundamental meaning of sacrifice.

The first of these takes sacrifice to be an act of homage and submission to the Heavenly Ruler, or of thankfulness for God's bounties ; even as the suppliant expresses his submissiveness and his gratitude to an earthly ruler by gifts. The other declares that sacrifice arose from primitive man's yearning for reconciliation with the Deity. If for some reason the worshipper feared that he had forfeited Divine favour, he sought to propitiate it ; and the giving up of things dearest to him—his first-born, his cattle, his possessions—were intended to effect this propitiation.

The instinct for the expression of gratitude and self-surrender to God, and especially the need for reconciliation with Him, are not limited to primitive man.

The existence of animal sacrifice as a virtually universal custom of mankind from times immemorial proves that the expression of religious feeling in this form is an element of man's nature and, therefore, implanted in him by his Creator. To spiritualise this form of worship, free it from cruel practices and unholy associations, and so regulate the sacrificial cult that it makes for a life of righteousness and holiness, was the task of monotheism. In heathen Semitic religions, sacrificial worship was cruel, often requiring human victims. It was foul—licentious

But there is no intimation that sacrifice, prayer and praise will continue to be "hated," if the worshippers cast away their vile and oppressive deeds. In the same exhortation, he pleads :—

> "Hate the evil, and love the good, and establish judgement in the gate; it may be that the LORD, the God of Hosts, will be gracious unto the remnant of Joseph" (v, 15).

ISAIAH declares that the most elaborate ritual, if unaccompanied by righteous conduct, is both futile and blasphemous. In his opening arraignment of contemporary Israel, he proclaims :—

> "Ah sinful nation, a people laden with iniquity . . . .
> "To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts.
> "When ye come to appear before me, who hath required this at your hand, to trample my courts?
> "Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies—I cannot away with iniquity and the solemn meeting.
> "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.
> "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.
> "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. I, 4, 11–17).

If this is to be taken as an absolute condemnation by Isaiah of all sacrifice, then that absolute condemnation must also include Sabbaths and Festivals; solemn Assemblies, *i.e.*, public gatherings for worship, and the appearing before the LORD in the Temple: for all these are classed by him with "blood of bullocks" and "fat of fed beasts." But, of course, to Isaiah, prayers and Sabbaths and solemn assemblies and Temple were noble and sacred institutions, indispensable to religious life, and it was only their intolerable *abuse* which he condemned. The same thing applies to his view of sacrifices. The Prophet's call is not, Give up your sacrifices, but, Give up your evil-doing.

Religious ecstasy has rarely found nobler expression than in these lines of the Psalmist; and that words like these reflected the sincere and earnest faith of god-fearing men is beyond question. However, " bad men also confided in sacrifice as an effective means of placating God, just as a gift might serve to corrupt a judge. This confidence in the efficacy of sacrifice involved an immoral idea of God and Religion. Against it, therefore, the Prophets direct their attack " (Moore).

II

Do the Prophets oppose Sacrifice ?

Wide-spread misunderstanding exists in regard to the attitude of the Prophets to the sacrificial cult, which attitude is often represented as an uncompromisingly hostile one. This is far from being the case.

The Prophets do not seek to alter or abolish the externals of religion as such. They are not so unreasonable as to demand that men should worship without aid of any outward symbolism. What they protested against was the fatal tendency to make these outward symbols the whole of religion; the superstitious *over-estimate* of sacrifice as compared with justice, pity and purity; and especially the monstrous wickedness with which the offering of sacrifices was often accompanied.

Thus, Amos denounces the people for their oppressions and impurities, warning them that as long as these are adhered to, the multiplication of sacrifices will not avert God's threatened judgments.

> " I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though you offer me your burnt offerings and meal offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs: for I will not hear the melody of thy viols. But let judgement roll down as waters, and righteousness as an everflowing stream." (v, 21–24).

God would not be the God of Holiness if He did not " hate " and " despise " sacrifices, hymns and songs of praise on the part of unholy and dishonourable worshippers.

draw from them deep ethical and spiritual teachings. Thus, the sacrificial ordinances prove that God is with the persecuted. Cattle are chased by lions; goats, by panthers; sheep, by wolves; but God commanded, "Not them that persecute, but them that are persecuted, offer ye up to Me." In similar manner, Philo taught that "the perfection of the victims indicates that the offerers should be irreproachable; that the Israelites should never bring with them to the altar weakness or evil passion in the soul, but should endeavour to make it wholly pure and clean; so that God may not turn away with aversion from the sight of it. The tribunal of God is inaccessible to bribes; it rejects the guilty, though they offer daily 100 oxen, and receives the guiltless though they offer no sacrifices at all. God delights in fireless altars, round which virtues form the choral dance."

The Rabbis proclaim the cardinal importance, well-nigh the omnipotence, of Repentance in the spiritual life of man. "Men asked Wisdom, 'If a man sin what shall his punishment be?' Wisdom answered, 'Evil pursueth the evil-doer.' Men then asked Prophecy, the Torah, and God, 'If a man sin what shall his punishment be?' Prophecy answered, 'The soul that sinneth, it shall die.' The Torah answered, 'Let him bring a guilt-offering, and his sin shall be forgiven him.' God answered, 'Let him repent and it shall be forgiven him.'" Henceforth, Repentance becomes the sole condition of all expiation and Divine forgiveness of sins: "Neither the sin-offering, nor trespass-offering, nor the Day of Atonement is of any avail, unless accompanied by Repentance." With the cessation of sacrifices, study of the Torah, Prayer and Beneficence definitely take the place of the Temple Service. It is for this reason that the disappearance of the Temple did not in any way cripple Judaism. When the Temple fell, there still remained the Synagogue—with reading and exposition of the Torah, and congregational worship without priest or sacrificial ritual. The Temple was only in Jerusalem, while the Synagogue was in every village, the expression of the Jew's religion day by day and week by week. "The Temple was the altar, the Synagogue was the hearth, and the sacred fire burned on each of them. With the fall of the Temple, the fire was quenched on the altar, stamped out under the heel of the conqueror; but it still glowed on the hearth. . . . In all their long history, the Jewish people have done scarcely anything more wonderful than to create the Synagogue. No human institution has a longer continuous history, and none has done more for the uplifting of the human race" (Herford).

A fair examination of the above words of Amos, the first of the literary Prophets, and of Isaiah, who utters what is taken to be the most sustained condemnation of sacrifice, bears out the considered opinion that "there was use, a seemly and beneficial use, of sacrifice, but there was also an abuse, a vile and God-dishonouring abuse. The Prophets made war upon the latter, but it does not follow that they objected to the former" (Baxter).

The Prophets were orators, and made occasional use of hyperbole, in order to drive home upon the conscience of their hearers a vital aspect of truth which those hearers were ignoring. And when they were confronted by the pernicious belief that God desired nothing but sacrifice, and saw sacrifice being held to excuse iniquity, heartlessness and impurity—they gave expression to their burning indignation in the impassioned language of vehement emotion. (See on Jeremiah VII, 22, p. 345f).

The lesson which the Prophets laboured to impress upon the soul of Israel was nevermore forgotten. It is repeated by the sacred singers to whom we owe the Book of Psalms, "the hymn-book of the second Temple"; by the Sages, who teach that "the sacrifice of the wicked is an abomination to the LORD" (Prov. XV, 8), that offerings made of goods wrung by exortion from the poor are like murder (Ecclesiasticus XXXIV, 20); as well as by the Rabbis, who declare that obedience to God and love to men are greater than sacrifice.

III

THE RABBIS AND THE SACRIFICIAL CULT

To the Rabbis, the institution of sacrifice is a mark of the Divine love unto Israel. Its purpose is to bring peace to the world. Nevertheless, the sacrificial cult is not to them of pre-eminent importance, but is co-ordinated with the knowledge and study of the Torah, with Prayer, and with the performance of good deeds. To the details of the sacrificial requirements they give symbolical meanings, and

his son was wont to eat of the meat of animals that had died of themselves, or that had been torn by beasts. So the king said, 'Let him eat constantly at my table, and he will rid himself of that gross habit.' So it was with the Israelites who were sunk in Egyptian idolatry, and were wont to offer their sacrifices on the high places to the demons, and punishment used to come upon them. Thereupon the Holy One, blessed be He, said, 'Let them at all times offer their sacrifices before Me in the Tabernacle, and they will be weaned from idolatry, and thus be saved.'"

Notwithstanding these views, the Rabbis and such thinkers as Maimonides and Abarbanel did not cease to look forward to a restoration of the sacrificial cult in Messianic times. "Even those laws which have been enacted by human authority remain in force till they are repealed in a regular and legal manner. Whether any of these laws of the Torah will ever be abrogated we do not know, but we are sure that in case of such abrogation taking place, it will be done by a revelation as convincing as that on Mount Sinai. On the other hand, the revival of the sacrificial Service must, likewise, be sanctioned by the divine voice of a prophet" (M. Friedlander).

The Rabbis, however, hoped that with the progress of time, human conduct would advance to higher standards, so that there would no longer be any need for expiatory sacrifices. Only the feeling of gratitude to God would remain. "In the Messianic era, all offerings will cease, except the thanksgiving offering, which will continue forever" (Midrash).

IV

Jewish Interpretations of Sacrifice

Rabbinical Judaism accepted the law of sacrifices without presuming to find a satisfactory explanation of its details. "The sacrificial institutions were an integral part of revealed religion, and had the obligation of statutory law. It was of no practical concern to inquire why the divine Lawgiver had ordained thus and not otherwise. It was enough that he had enjoined upon Israel the observance of them" (Moore). Sometimes, the Rabbis resorted to symbolism, though to a far lesser extent than Philo. Their attitude towards sacrifices has remained that of the main body of Jews in all generations, and has found eloquent expression in the writings of Yehudah Hallevi during the Middle Ages, and of S. R. Hirsch and D. Hoffmann in modern times. According to the last-named, sacrifices are symbols of man's gratitude to God and his dependence on Him; of the absolute devotion man owes to God, as well as of man's confidence in Him.

Alongside the symbolic interpretation of sacrifice is the so-called juridical. It is advocated by Ibn Ezra and to some extent by Nachmanides. Its essence is: As a sinner, the offender's life is forfeit to God; but by a gracious provision he is permitted to substitute a faultless victim to which his guilt is, as it were, transferred by the imposition of hands. Many Christian exegetes adopted this interpretation, and built the whole theological foundation of their Church upon it.

Quite otherwise is the rationalist view of sacrifice held by Maimonides and Abarbanel. Maimonides declares that the sacrificial cult was ordained as an accommodation to the conceptions of a primitive people, and for the purpose of weaning them away from the debased religious rites of their idolatrous neighbours. (See on Lev. xvii, 7). Hence the restriction of the sacrifices to one locality by which means God kept this particular kind of service within bounds. By a circuitous road, Israel was thus to be led slowly and gradually up to a perception of the highest kind of service, which is spiritual. Abarbanel finds support for Maimonides' view in a striking parable of Rabbi Levi recorded in the Midrash. "A king noticed that

II. TZAV

CHAPTER VI

6 °1. And the LORD spake unto Moses, saying, 2. Command Aaron and his sons, saying, This is the law of the burnt offering: the burnt offering shall be on its firewood upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereon. 3. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt offering on the altar, and he shall put them beside the altar. 4. And he

° *In English Bibles, this is v.* 8.

(משמרות) of priests and Levites, each in turn to present itself for Temple service for one week. With each priestly Watch, there was also a corresponding delegation (מעמד) of Israelites, part of which stood by the priests, reciting prayers during the performance of the sacrificial rites. The remainder of the delegation would gather in their local synagogues and read the portions of the Torah relating to the sacrifice. "Thus the spiritual danger that public and perpetual offerings would be looked upon as automatically securing atonement was averted" (Büchler).

the burnt offering shall be. Better, *it is that which goeth up.*

thereon. Better, *thereby;* by the firewood and sacrifice.

3. *shall he put upon his flesh.* The garments are described in Exod. XXVIII, 39 and 42.

the ashes. Their removal (תרומת הדשן) completed the sacrifice of the preceding day, and therefore priestly garments were required.

beside the altar. The ashes of the burnt-offering were, according to Tradition, deposited daily on the east side of the incline leading to the Altar. When they accumulated they were carried forth outside the camp; see next *v.*

Cap. VI. ו

כה 25 פ פ פ

ו 2א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ צַו אֶת־אַהֲרֹן וְאֶת־בָּנָיו
לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הִוא הָעֹלָה עַל מוֹקְדָה עַל־
הַמּוְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד בּוֹ׃
3 וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל־בְּשָׂרוֹ
וְהֵרִים אֶת־הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־

ו׳ 2. v מ׳ ועזרא

II. TZAV

(Chapters VI-VIII)

Directions to the Priests

Chapter VI, 1–6. Fire for the Daily Burnt-Offering

2. ***Aaron and his sons.*** The first five chapters were addressed to "the children of Israel," and concerned the whole people. Chapters VI and VII form a manual of sacrifice addressed to the priests.

law. Heb. *torah;* lit. "direction, instruction." The phrase, "this is the *torah* of," frequently heads a section in Lev. concerning a special law or group of allied laws.

burnt offering. The sacrifice described in Chap. I is a free-will offering of an individual. Here the burnt-offering is the continual sacrifice brought every morning and evening in the name of the community (Exod. xxix, 38-42). Hence its name *tamid*, the perpetual offering. The evening sacrifice is to be kept burning through the night until the flames can be used to kindle the wood for the morning burnt-offering.

In later times, this burnt-offering was regarded as an atoning sacrifice for the community, and hence a national institution. The Pharisees, therefore, insisted that the whole Jewish people, and not merely a few wealthy donors, should share in the privilege of defraying its cost. They, furthermore, arranged for direct spiritual participation of the entire nation in the actual offering of these daily sacrifices. For this purpose, Palestine Jewry was divided in 24 "Watches"

shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. 5. And the fire upon the altar shall be kept burning thereon, it shall not go out; and the priest shall burn wood on it every morning: and he shall lay the burnt offering in order upon it, and shall burn thereon the fat of the peace offerings. 6. Fire shall be kept burning upon the altar continually; it shall not go out.

7. And this is the law of the meal offering: the sons of Aaron shall offer it before the LORD, before the altar. 8. And he shall take up therefrom his handful, of the fine flour of the meal offering, and of the oil thereof, and all the frankincense which is upon the meal offering, and shall burn it upon the altar for a sweet savour, as the memorial thereof, unto the LORD.

In the time of the Second Temple, there was a special day set apart "when it was customary for everyone to bring wood for the Altar, that there might never be a want of fuel for that fire which was unquenchable and always burning" (Josephus). This is confirmed in the Talmud.

7–11. FURTHER DIRECTIONS CONCERNING THE MEAL-OFFERING

These verses repeat and supplement the regulations in Chap. II, having specially in view the daily meal-offering accompanying the *tamid* (Exod. XXIX, 41f).

8. ***his handful.*** Not a fixed measure; because each priest's handful varied slightly.

memorial thereof. See on II, 2.

4 הַמִּזְבֵּחַ וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ׃ וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ
בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדֶּשֶׁן אֶל־מִחוּץ לַמַּחֲנֶה אֶל־
ה מָקוֹם טָהוֹר׃ וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תּוּקַד־בּוֹ לֹא תִכְבֶּה
וּבִעֵר עָלֶיהָ הַכֹּהֵן עֵצִים בַּבֹּקֶר בַּבֹּקֶר וְעָרַךְ עָלֶיהָ הָעֹלָה
6 וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים׃ אֵשׁ תָּמִיד תּוּקַד עַל־
7 הַמִּזְבֵּחַ לֹא תִכְבֶּה׃ ס וְזֹאת תּוֹרַת הַמִּנְחָה הַקְרֵב
8 אַהֲרֹן בְּנֵי־אַהֲרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ׃ וְהֵרִים
מִמֶּנּוּ בְּקֻמְצוֹ מִסֹּלֶת הַמִּנְחָה וּמִשַּׁמְנָהּ וְאֵת כָּל־הַלְּבֹנָה
אֲשֶׁר עַל־הַמִּנְחָה וְהִקְטִיר הַמִּזְבֵּחָה רֵיחַ נִיחֹחַ אַזְכָּרָתָהּ

v. 8. סבירין מכאה

4. *other garments.* The holy priestly garments could be worn only in the Sanctuary.

a clean place. See on IV, 12.

5. *it shall not go out.* During the day also. Even on the Sabbath, fuel was to be placed on the Altar. The law, "ye shall kindle no fire throughout your habitations upon the Sabbath day" (Exod. xxxv, 3) did not apply to the Sanctuary.

peace offerings. Mentioned only as an example.

6. *continually.* By means of the two daily burnt-offerings a perpetual fire was kept burning on the Altar. A continuous fire was also maintained on some heathen altars. Their fire, however, was looked upon as either the symbol of the deity or as identical with it; whereas, on the Hebrew Altar, the perpetual fire, like the *Ner Tamid* (Exod. XXVII, 20), was but a witness of Israel's unremitting zeal in the service of God and typified its Religion, which embraces the whole of life and is not limited to certain special times or places. This principle, fundamental in Judaism, is translated by the Rabbinic codes into terms of everyday duty.

9. And that which is left thereof shall Aaron and his sons eat: it shall be eaten without leaven in a holy place; in the court of the tent of meeting they shall eat it. 10. It shall not be baken with leaven. I have given it as their portion of my offerings made by fire; it is most holy, as the sin offering, and as the guilt offering. 11. Every male among the children of Aaron shall eat of it, as a due for ever throughout your generations, from the offerings of the LORD made by fire: whosoever toucheth them shall be holy.*ii

12. And the LORD spake unto Moses, saying, 13. This is the oblation of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meal offering perpetually, half of it in the morning, and half thereof in the evening. 14. On a baking pan it shall be made with oil; when it is soaked, thou shalt bring it in: in baken pieces shalt thou offer the meal offering for a sweet savour unto the LORD.

12–16. THE HIGH PRIEST'S DAILY MEAL-OFFERING

13. ***in the day when he is anointed.*** This Heb. phrase (as again in VII, 35, 38) may mean, "from the day when he is anointed onwards" (Ibn Ezra). After his ordination Aaron was to bring a daily meal-offering at his own expense, not on his behalf alone but for the priesthood as well (*minchath chabittim*). Likewise every priest, but only at the commencement of his ministry, offered a meal-offering (*minchath chinnuch*, "the meal-offering of initiation").

14. ***soaked.*** lit. "well mixed."

in baken pieces. Or, "in broken pieces" (AJ). "The meaning of the Hebrew word is uncertain" (RV Margin).

9 לַיהוָה׃ וְהַנּוֹתֶרֶת מִמֶּנָּה יֹאכְלוּ אַהֲרֹן וּבָנָיו מַצּוֹת תֵּאָכֵל
י בְּמָקוֹם קָדֹשׁ בַּחֲצַר אֹהֶל־מוֹעֵד יֹאכְלוּהָ׃ לֹא תֵאָפֶה
חָמֵץ חֶלְקָם נְתַתִּי אֹתָהּ מֵאִשַּׁי קֹדֶשׁ קָדָשִׁים הִוא כַּחַטָּאת
11 וְכָאָשָׁם׃ כָּל־זָכָר בִּבְנֵי אַהֲרֹן יֹאכְלֶנָּה חָק־עוֹלָם לְדֹרֹתֵיכֶם
מֵאִשֵּׁי יְהוָה כָּל אֲשֶׁר־יִגַּע בָּהֶם יִקְדָּשׁ׃ ס שני
12 13 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ זֶה קָרְבַּן אַהֲרֹן וּבָנָיו
אֲשֶׁר־יַקְרִיבוּ לַיהוָה בְּיוֹם הִמָּשַׁח אֹתוֹ עֲשִׂירִת הָאֵפָה
סֹלֶת מִנְחָה תָּמִיד מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעָרֶב׃
14 עַל־מַחֲבַת בַּשֶּׁמֶן תֵּעָשֶׂה מְרֻבֶּכֶת תָּבִיאֶנָּה תֻּפִינֵי מִנְחַת
טו פִּתִּים תַּקְרִיב רֵיחַ־נִיחֹחַ לַיהוָה׃ וְהַכֹּהֵן הַמָּשִׁיחַ תַּחְתָּיו

9. The priests were to eat it, and they could not dispose of it in any other way.

without leaven. Better, *as unleavened bread.*

10. *their portion.* Leaven was prohibited in the part of the meal-offering burnt on the Altar (II, 4, 11), and likewise in the portion eaten by the priests.

most holy. See on II, 3. It could therefore be eaten only by the male descendants of Aaron.

11. *every male.* Even those disqualified by reason of a blemish ; see xxi.

a due. Heb. חק; usually "statute," but here as in Gen. XLVII, 22 meaning, "portion," "due."

whosoever . . . shall be holy. Better, *whatsoever . . . shall become holy.* As ritual impurity was infectious, even so could ritual holiness be conveyed from one thing to another. Any food, coming in contact with holy food, itself becomes "holy," and is subject to all the regulations of קדשי קדשים or קדשים קלים (II, 3) as the case may be. Many modern commentators take the phrase "shall be holy" to imply some form of consecration to the Sanctuary or obligation to do service at it. In that case, however, the Text should have been יתקדש, as in Exod. XIX, 22, instead of יקדש (Wessely).

15. And the anointed priest that shall be in his stead from among his sons shall offer it: by a statute for ever it shall be wholly burnt unto the LORD. 16. And every meal offering of the priest shall be wholly burnt: it shall not be eaten.

17. And the LORD spake unto Moses, saying, 18. Speak unto Aaron and to his sons, saying, This is the law of the sin offering: in the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy. 19. The priest that offereth it for sin shall eat it: in a holy place shall it be eaten, in the court of the tent of meeting. 20. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in a holy place. 21. But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen vessel, it shall be scoured, and rinsed in water. 22. Every male among the priests shall eat thereof: it is most holy. 23. And no sin offering, whereof any of the blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten: it shall be burnt with fire.

16 מִנְחָתוֹ יַעֲשֶׂה אַהֲרֹן וּבָנָיו אֲשֶׁר יֻקְרַב לַיהוָה בְּיוֹם הִמָּשַׁח אֹתוֹ עֲשִׂירִת הָאֵיפָה סֹלֶת מִנְחָה תָּמִיד מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעָרֶב׃ 16 וְכָל־
מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֵאָכֵל׃ פ

17 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ 17 דַּבֵּר אֶל־אַהֲרֹן וְאֶל־
18 בָּנָיו לֵאמֹר זֹאת תּוֹרַת הַחַטָּאת בִּמְקוֹם אֲשֶׁר תִּשָּׁחֵט 18
הָעֹלָה תִּשָּׁחֵט הַחַטָּאת לִפְנֵי יְהוָה קֹדֶשׁ קָדָשִׁים הִוא׃
19 הַכֹּהֵן הַמְחַטֵּא אֹתָהּ יֹאכְלֶנָּה בְּמָקוֹם קָדֹשׁ תֵּאָכֵל 19
כ בַּחֲצַר אֹהֶל מוֹעֵד׃ כָּל אֲשֶׁר־יִגַּע בִּבְשָׂרָהּ יִקְדָּשׁ
וַאֲשֶׁר יִזֶּה מִדָּמָהּ עַל־הַבֶּגֶד אֲשֶׁר יִזֶּה עָלָיו תְּכַבֵּס בְּמָקוֹם
21 קָדֹשׁ׃ 21 וּכְלִי־חֶרֶשׂ אֲשֶׁר תְּבֻשַּׁל־בּוֹ יִשָּׁבֵר וְאִם־בִּכְלִי
22 נְחֹשֶׁת בֻּשְּׁלָה וּמֹרַק וְשֻׁטַּף בַּמָּיִם׃ 22 כָּל־זָכָר בַּכֹּהֲנִים
23 יֹאכַל אֹתָהּ קֹדֶשׁ קָדָשִׁים הִוא׃ 23 וְכָל־חַטָּאת אֲשֶׁר
יוּבָא מִדָּמָהּ אֶל־אֹהֶל מוֹעֵד לְכַפֵּר בַּקֹּדֶשׁ לֹא תֵאָכֵל
בָּאֵשׁ תִּשָּׂרֵף׃ ם

16. *every meal offering.* *i.e.* not only that prescribed here by the Torah; but also when a priest voluntarily brought a meal-offering it was wholly consumed upon the Altar.

17–23. Holiness of the sin-offering (cf. iv–v, 13).

19. *shall eat it.* *i.e.* the portion left after the burning of the prescribed parts was to be eaten by the officiating priest and his fellows (see *v.* 22).

21. *shall be broken.* An earthen vessel would absorb and retain some of the contents, even after scouring and cleansing (see xi, 33).

23. *sin offering.* As described in chap. iv.

CHAPTER VII

7 1. And this is the law of the guilt offering: it is most holy. 2. In the place where they kill the burnt offering shall they kill the guilt offering: and the blood thereof shall he sprinkle upon the altar round about. 3. And he shall offer of it all the fat thereof; the fat tail, and the fat that covereth the inwards, 4. and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away: 5. and the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a guilt offering. 6. Every male among the priests shall eat thereof: it shall be eaten in a holy place: it is most holy. 7. As is the sin offering, so is the guilt offering: there is one law for them: the priest that maketh atonement therewith, he shall have it. 8. And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered. 9. And every meal offering that is baken in the oven, and all that is dressed in the frying pan, and on the baking pan, shall be the priest's that offereth it. 10. And every meal offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another.*iii

10. ***or dry.*** **Without oil; being the sin-offering of the poor man who brought fine flour instead of an animal (v, 11); see, however, Num. v, 15.**

Cap. VII. ז

2 וְזֹאת תּוֹרַת הָאָשָׁם קֹדֶשׁ קָדָשִׁים הוּא: בִּמְקוֹם אֲשֶׁר
יִשְׁחֲטוּ אֶת־הָעֹלָה יִשְׁחֲטוּ אֶת־הָאָשָׁם וְאֶת־דָּמוֹ יִזְרֹק
3 עַל־הַמִּזְבֵּחַ סָבִיב: וְאֶת כָּל־חֶלְבּוֹ יַקְרִיב מִמֶּנּוּ אֶת
4 הָאַלְיָה וְאֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב: וְאֵת שְׁתֵּי
הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־
ה הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיֹת יְסִירֶנָּה: וְהִקְטִיר אֹתָם
6 הַכֹּהֵן הַמִּזְבֵּחָה אִשֶּׁה לַיהוָה אָשָׁם הוּא: כָּל־זָכָר
בַּכֹּהֲנִים יֹאכְלֶנּוּ בְּמָקוֹם קָדוֹשׁ יֵאָכֵל קֹדֶשׁ קָדָשִׁים הוּא:
7 כַּחַטָּאת כָּאָשָׁם תּוֹרָה אַחַת לָהֶם הַכֹּהֵן אֲשֶׁר יְכַפֶּר־בּוֹ
8 לוֹ יִהְיֶה: וְהַכֹּהֵן הַמַּקְרִיב אֶת־עֹלַת אִישׁ עוֹר הָעֹלָה אֲשֶׁר
9 הִקְרִיב לַכֹּהֵן לוֹ יִהְיֶה: וְכָל־מִנְחָה אֲשֶׁר תֵּאָפֶה בַּתַּנּוּר
וְכָל־נַעֲשָׂה בַּמַּרְחֶשֶׁת וְעַל־מַחֲבַת לַכֹּהֵן הַמַּקְרִיב אֹתָהּ
י לוֹ תִּהְיֶה: וְכָל־מִנְחָה בְלוּלָה־בַשֶּׁמֶן וַחֲרֵבָה לְכָל־בְּנֵי
אַהֲרֹן תִּהְיֶה אִישׁ כְּאָחִיו: פ שלישי

Chapter vii, 1–10. The Guilt-Offering (cf. v, 14–26)

1. *guilt offering.* Unlike the sin-offering, it did not bring complete expiation. It was brought either as penalty for a "trespass" (see v, 14–16, 20–26), when it had to be offered besides the restitution; or in doubtful cases (see v, 17–19), where its purpose was to suspend the effects of sin.

most holy. See on ii, 3.

2. *in the place where.* See i, 11.

shall he sprinkle. The blood of the sin-offering was sprinkled in the direction of the base of the Altar or applied to its horns (iv, 6f) as a rite of complete expiation. But the guilt-offering served no such purpose, see on *v.* 1; hence the blood was simply dashed round the sides of the Altar.

7. *that maketh atonement.* The officiating priest.

8. *skin.* The burnt-offering was to be flayed (i, 6).

11. And this is the law of the sacrifice of peace offerings, which one shall offer unto the LORD. 12. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour soaked. 13. With cakes of leavened bread he shall offer his oblation with the sacrifice of his peace offerings for thanksgiving. 14. And of it he shall offer one out of each oblation for an heave offering unto the LORD; it shall be the priest's that sprinkleth the blood of the peace offerings. 15. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his oblation; he shall not leave any part of it until the morning. 16. But if the sacrifice of his oblation be a vow, or a freewill offering, it shall be eaten on the day that he offereth his sacrifice: and on the morrow that

meal, and also of a sacrificial meal; it was not, of course, offered upon the Altar (see II, 11).

14. *one out of each oblation.* One cake of each sort.

an heave offering. "As a select portion" (Moffatt).

15. *on the day of his oblation.* Cf. VIII, 32, "that which remaineth of the flesh and of the bread shall ye burn with fire."

16. *vow, or a freewill offering.* When a man says, "I take upon myself to bring an offering," without specifying the animal, it is a "vow"; a "freewill" offering is, when he says, "*This* animal shall be an offering" (Talmud).

on the morrow. They were more frequently brought than the thank-offerings; and if the same law had applied to offerings for a vow as to peace-offerings, much of the flesh would have been wasted. In no case, however, could the flesh be eaten on the third day.

11 וְזֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים אֲשֶׁר יַקְרִיב לַיהוָה: אִם עַל־
12 תּוֹדָה יַקְרִיבֶנּוּ וְהִקְרִיב ׀ עַל־זֶבַח הַתּוֹדָה חַלּוֹת מַצּוֹת
בְּלוּלֹת בַּשֶּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים בַּשָּׁמֶן וְסֹלֶת מֻרְבֶּכֶת
13 חַלֹּת בְּלוּלֹת בַּשָּׁמֶן: עַל־חַלֹּת לֶחֶם חָמֵץ יַקְרִיב קָרְבָּנוֹ
14 עַל־זֶבַח תּוֹדַת שְׁלָמָיו: וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכָּל־קָרְבָּן
תְּרוּמָה לַיהוָה לַכֹּהֵן הַזֹּרֵק אֶת־דַּם הַשְּׁלָמִים לוֹ יִהְיֶה:
טו וּבְשַׂר זֶבַח תּוֹדַת שְׁלָמָיו בְּיוֹם קָרְבָּנוֹ יֵאָכֵל לֹא־יַנִּיחַ
16 מִמֶּנּוּ עַד־בֹּקֶר: וְאִם־נֶדֶר ׀ אוֹ נְדָבָה זֶבַח קָרְבָּנוֹ בְּיוֹם
הַקְרִיבוֹ אֶת־זִבְחוֹ יֵאָכֵל וּמִמָּחֳרָת וְהַנּוֹתָר מִמֶּנּוּ יֵאָכֵל:

11–21. Peace-Offering and Thank-Offering (cf. Chap. III)

11. *peace offerings.* See on III, 1. This class falls into three divisions; 1) thanksgiving-offerings for deliverance from sickness or danger (Ps. CVII); 2) those in fulfilment of a vow made in time of distress (Ps. CXVI); and 3) free-will offerings, when the heart is moved at the remembrance of God's tender mercies (Ps. CIII, 1–5).

12. *thanksgiving.* The Rabbis regarded the thank-offering as a supreme type of sacrifice; and they declare that, in the Messianic era, all sacrifices will be unnecessary except the thank-offering. All sacrifices shall have completed their educational mission—all save the one inculcating the duty of gratitude. That sacrifice is to continue forever; because men and women as we know them are rarely grateful enough, even to their Father who is in Heaven. The Prophets rank ingratitude as a sin that reduces man below the level of a dumb animal (Isa. I, 3). Since the cessation of sacrifices, the Jew instead pronounces Benedictions of thanksgiving for special mercies shown him by his Creator. Persons who have been in peril of life during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery, publicly utter the *Gomel*-blessing (Authorised Prayer Book, p. 148), when called to the Reading of the Law.

unleavened cakes. See on II, 4.

soaked. See on VI, 14.

13. *leavened bread.* The accompaniment of an ordinary

which remaineth of it shall be eaten : 17. but that which remaineth of the flesh of the sacrifice on the third day shall be burnt with fire. 18. And if any of the flesh of the sacrifice of his peace offerings be eaten on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it : it shall be an abomination, and the soul that eateth of it shall bear his iniquity. 19. And the flesh that toucheth any unclean thing shall not be eaten ; it shall be burnt with fire. And as for the flesh, every one that is clean shall eat thereof : 20. but the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, that soul shall be cut off from his people. 21. And when any one shall touch any unclean thing, the uncleanness of man, or an unclean beast, or any unclean abomination, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, that soul shall be cut off from his people.

22. And the LORD spake unto Moses, saying, 23. Speak unto the children of Israel, saying, Ye shall eat no fat, of ox, or sheep, or goat. 24. And

22–27. PROHIBITION OF FAT AND BLOOD

23. ***no fat.*** The general law had been given in III, 17. Here the subject is treated in more detail.

ox, or sheep, or goat. The three sacrificial animals ; their fat, called חלב, is forbidden, except when such fat is covered with flesh, when it does not come within the prohibition. The fat of other " clean " animals is spoken of as שומן, and is permitted.

17 וַהֲנוֹתָר מִבְּשַׂר הַזֶּבַח בַּיּוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף׃ 18 וְאִם
הֵאָכֹל יֵאָכֵל מִבְּשַׂר־זֶבַח שְׁלָמָיו בַּיּוֹם הַשְּׁלִישִׁי לֹא
יֵרָצֶה הַמַּקְרִיב אֹתוֹ לֹא יֶחְשֶׁב לוֹ פִּגּוּל יִהְיֶה וְהַנֶּפֶשׁ
הָאֹכֶלֶת מִמֶּנּוּ עֲוֹנָהּ תִּשָּׂא׃ 19 וְהַבָּשָׂר אֲשֶׁר יִגַּע בְּכָל־טָמֵא
לֹא יֵאָכֵל בָּאֵשׁ יִשָּׂרֵף וְהַבָּשָׂר כָּל־טָהוֹר יֹאכַל בָּשָׂר׃
כ וְהַנֶּפֶשׁ אֲשֶׁר־תֹּאכַל בָּשָׂר מִזֶּבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה
21 וְטֻמְאָתוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ׃ וְנֶפֶשׁ כִּי
תִגַּע בְּכָל־טָמֵא בְּטֻמְאַת אָדָם אוֹ | בִּבְהֵמָה טְמֵאָה אוֹ
בְּכָל־שֶׁקֶץ טָמֵא וְאָכַל מִבְּשַׂר־זֶבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה
22 וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ׃ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
23 לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר כָּל־חֵלֶב שׁוֹר וְכֶשֶׂב

18. *be imputed.* *i.e.* the sacrifice becomes null and void.
an abomination. Heb. *piggul;* the technical term for sacrificial flesh that had lost its sacred character by becoming stale.
bear his iniquity. Stated in XIX, 8, "that soul shall be cut off from his people." "Death through Divine agency is meant, not punishment inflicted at the hands of the community" (Driver). Certain heinous offences, both moral and ceremonial, carried the sentence of כרת "excision," as their penalty. In some cases, however, כרת seems to be equivalent to outlawry. The man who refused to enter the covenant (Gen. XVII, 14), or the man who would not join in the celebration of the Passover—the Nation's birth-festival (Exod. XII, 15)—was looked upon as a traitor, and exile was not too severe a punishment for him (Sulzberger).

19. *and the flesh.* viz. of the peace-offerings.

20. *his uncleanness.* This refers to impurity due to physical causes in the man himself, such as enumerated in XI–XV.

21. *uncleanness of man.* See V, 2f.
abomination. Better, *detestable thing* (AJ); Heb. *sheketz;* a creeping creature forbidden as food. It is here described as "unclean," which means that it is dead.

the fat of that which dieth of itself, and the fat of that which is torn of beasts, may be used for any other service: but ye shall in no wise eat of it. 25. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people. 26. And ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. 27. Whosoever it be that eateth any blood, that soul shall be cut off from his people.

28. And the LORD spake unto Moses, saying, 29. Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD out of the sacrifice of his peace offerings: 30. his own hands shall bring the offerings of the LORD made by fire; the fat with the breast shall he bring, that the breast may be waved for a wave offering before the LORD. 31. And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'. 32. And the right thigh shall ye give unto the priest for an heave offering out of the sacrifices of your peace offerings. 33. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right thigh for a portion.

31. *the breast.* The fat only was for the Altar, the breast being the portion of the priests.

32. *right thigh.* Considered one of the best parts of the animal and was reserved for the most distinguished guest (I Sam. IX, 24).

24 וָעֵז לֹא תֹאכֵלוּ׃ וְחֵלֶב נְבֵלָה וְחֵלֶב טְרֵפָה יֵעָשֶׂה לְכָל־
כה מְלָאכָה וְאָכֹל לֹא תֹאכְלֻהוּ׃ כִּי כָּל־אֹכֵל חֵלֶב מִן־
הַבְּהֵמָה אֲשֶׁר יַקְרִיב מִמֶּנָּה אִשֶּׁה לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ
26 הָאֹכֶלֶת מֵעַמֶּיהָ׃ וְכָל־דָּם לֹא תֹאכְלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם
27 לָעוֹף וְלַבְּהֵמָה׃ כָּל־נֶפֶשׁ אֲשֶׁר־תֹּאכַל כָּל־דָּם וְנִכְרְתָה
הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ׃ פ
28 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
29 לֵאמֹר הַמַּקְרִיב אֶת־זֶבַח שְׁלָמָיו לַיהוָה יָבִיא אֶת־קָרְבָּנוֹ
ל לַיהוָה מִזֶּבַח שְׁלָמָיו׃ יָדָיו תְּבִיאֶינָה אֶת אִשֵּׁי יְהוָה אֶת־
הַחֵלֶב עַל־הֶחָזֶה יְבִיאֶנּוּ אֵת הֶחָזֶה לְהָנִיף אֹתוֹ תְּנוּפָה
31 לִפְנֵי יְהוָה׃ וְהִקְטִיר הַכֹּהֵן אֶת־הַחֵלֶב הַמִּזְבֵּחָה וְהָיָה
32 הֶחָזֶה לְאַהֲרֹן וּלְבָנָיו׃ וְאֶת שׁוֹק הַיָּמִין תִּתְּנוּ תְרוּמָה
33 לַכֹּהֵן מִזִּבְחֵי שַׁלְמֵיכֶם׃ הַמַּקְרִיב אֶת־דַּם הַשְּׁלָמִים וְאֶת־
34 הַחֵלֶב מִבְּנֵי אַהֲרֹן לוֹ תִּהְיֶה שׁוֹק הַיָּמִין לְמָנָה׃ כִּי

24. *dieth of itself.* Heb. *nevelah*; is also the technical term for an animal that has not been correctly slaughtered.

26. *fowl or of beast.* Since the two species are named alone, the Rabbis deduced that the law did not apply to fish. Therefore the process of ritual *salting*, which is used for the purpose of extracting the blood, is unnecessary with the latter.

27. *eateth any blood.* See on XVII, 10.

28–34. Priests' Share of the Peace-Offerings

30. *wave offering.* The prescribed part of the offering being laid upon the offerer's hands, the priest placed his own hands beneath those of the offerer, and moved them first forward and backward, and then upward and downward —symbolising the consecration of the gift to God, the Ruler of heaven and earth.

34. For the wave breast and the heave thigh have I taken of the children of Israel out of the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons as a due for ever from the children of Israel.

35. This is the anointing-portion of Aaron, and the anointing-portion of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office; 36. which the LORD commanded to be given them of the children of Israel, in the day that he anointed them. It is a due for ever throughout their generations. 37. This is the law of the burnt offering, of the meal offering, and of the sin offering, and of the guilt offering, and of the consecration, and of the sacrifice of peace offerings; 38. which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.*iv

CHAPTER VIII

8 1. And the LORD spake unto Moses, saying,

is commanded in Exod. XXVIII; and directions are given in Exod. XXIX and XL as to their vestments and installation into their sacred office. The Torah first describes the different classes of offerings before recounting in Leviticus the institution of the Sanctuary-service and the consecration of the priesthood.

אֶת־חֲזֵה הַתְּנוּפָה וְאֶת ו שׁוֹק הַתְּרוּמָה לָקַחְתִּי מֵאֵת
בְּנֵי־יִשְׂרָאֵל מִזִּבְחֵי שַׁלְמֵיהֶם וָאֶתֵּן אֹתָם לְאַהֲרֹן הַכֹּהֵן
לה וּלְבָנָיו לְחָק־עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל: זֹאת מִשְׁחַת אַהֲרֹן
וּמִשְׁחַת בָּנָיו מֵאִשֵּׁי יְהוָה בְּיוֹם הַקְרִיב אֹתָם לְכַהֵן
36 לַיהוָה: אֲשֶׁר צִוָּה יְהוָה לָתֵת לָהֶם בְּיוֹם מָשְׁחוֹ אֹתָם
37 מֵאֵת בְּנֵי יִשְׂרָאֵל חֻקַּת עוֹלָם לְדֹרֹתָם: זֹאת הַתּוֹרָה
לָעֹלָה לַמִּנְחָה וְלַחַטָּאת וְלָאָשָׁם וְלַמִּלּוּאִים וּלְזֶבַח
38 הַשְּׁלָמִים: אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בְּהַר סִינָי בְּיוֹם
צַוֹּתוֹ אֶת־בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת־קָרְבְּנֵיהֶם לַיהוָה
בְּמִדְבַּר סִינָי: ס רביעי

Cap. VIII. ח

ח 2א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: קַח אֶת־אַהֲרֹן וְאֶת־בָּנָיו

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38. v. 36. סמיכין כאשר ibid. הכי בשוא

34. *wave breast . . . heave thigh.* The breast that is waved and the thigh that is "heaved," *i.e.* set apart.

35–38. Concluding Section on Offerings

35. *anointing-portion.* Or, "consecrated portion" (AJ).
in the day when. *i.e.* on the day and afterwards; cf. on VI, 13.

37. *consecration.* lit. "filling." The Heb. idiom for appointing to an office is "to fill the hand"; probably alluding to the offerings placed in the hand, authorising him to officiate as priest. This offering is described in Exod. XXIX.

38. *in the day.* "At the time."

Chapters VIII-X

INAUGURATION OF THE SANCTUARY-SERVICE

Chapter VIII. Consecration of Aaron and his Sons

The appointment of Aaron and his sons to the priesthood

2. Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin offering, and the two rams, and the basket of unleavened bread ; 3. and assemble thou all the congregation at the door of the tent of meeting. 4. And Moses did as the LORD commanded him ; and the congregation was assembled at the door of the tent of meeting. 5. And Moses said unto the congregation, This is the thing which the LORD hath commanded to be done. 6. And Moses brought Aaron and his sons, and washed them with water. 7. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the cunningly woven band of the ephod, and bound it unto him therewith. 8. And he placed the breastplate upon him : and in the breastplate he put the Urim and the Thummim. 9. And he set the mitre upon his head ; and upon the mitre, in front, did he set the golden plate, the holy crown ; as the LORD commanded Moses. 10. And Moses

(Exod. xxx, 19); but on the day of consecration complete immersion was required. The spiritual significance of the act of immersion, as the first stage of their consecration, is obvious.

7. *upon him.* Upon Aaron. The garments of Aaron and his sons are described in Exod. xxviii, and the investment of the priests in Exod. xxix. The clothing of Aaron and his sons was the next step in the actual induction into their sacred offices ; it invested them with the visible emblems of their holiness and their functions ; see *Exodus*, p. 342.

8. *Urim and Thummim.* See on Exod. xxviii, 30.

אֹתוֹ וְאֵת הַבְּגָדִים וְאֵת שֶׁמֶן הַמִּשְׁחָה וְאֵת | פַּר הַחַטָּאת
3 וְאֵת שְׁנֵי הָאֵילִם וְאֵת סַל הַמַּצּוֹת: וְאֶת כָּל־הָעֵדָה
4 הַקְהֵל אֶל־פֶּתַח אֹהֶל מוֹעֵד: וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה
ה יְהוָה אֹתוֹ וַתִּקָּהֵל הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד: וַיֹּאמֶר
מֹשֶׁה אֶל־הָעֵדָה זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה לַעֲשׂוֹת:
6 וַיַּקְרֵב מֹשֶׁה אֶת־אַהֲרֹן וְאֶת־בָּנָיו וַיִּרְחַץ אֹתָם בַּמָּיִם:
7 וַיִּתֵּן עָלָיו אֶת־הַכְּתֹנֶת וַיַּחְגֹּר אֹתוֹ בָּאַבְנֵט וַיַּלְבֵּשׁ אֹתוֹ
אֶת־הַמְּעִיל וַיִּתֵּן עָלָיו אֶת־הָאֵפֹד וַיַּחְגֹּר אֹתוֹ בְּחֵשֶׁב
8 הָאֵפֹד וַיֶּאְפֹּד לוֹ בוֹ: וַיָּשֶׂם עָלָיו אֶת־הַחֹשֶׁן וַיִּתֵּן אֶל־
9 הַחֹשֶׁן אֶת־הָאוּרִים וְאֶת־הַתֻּמִּים: וַיָּשֶׂם אֶת־הַמִּצְנֶפֶת עַל־
רֹאשׁוֹ וַיָּשֶׂם עַל־הַמִּצְנֶפֶת אֶל־מוּל פָּנָיו אֵת צִיץ הַזָּהָב
י נֵזֶר הַקֹּדֶשׁ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: וַיִּקַּח מֹשֶׁה

חצי התורה בפסוקים .v. 8

2. *basket of unleavened bread.* See Exod. xxix, 2.

3. *all the congregation.* Some commentators (*e.g.* Ibn Ezra) understand the phrase to mean merely the heads of tribes and the elders; others, that every man was summoned. The vast majority would have had to stand outside, probably upon the slope of Mount Sinai, at the foot of which they were encamped.

5 *this is the thing.* The consecration which is to commence is by the expressed will of God. The purpose of the general assembly witnessing the consecration was, likewise, to avoid a revolt against the privileges of Aaron and his sons. An attempt to foment one was made later by Korah (Num. xvi).

6. *Moses brought.* *i.e.* to the entrance of the Tent of Meeting, where the Laver was placed.

washed. *i.e.* he commanded them to wash their hands and feet (Ibn Ezra). According to the Sifra, the priests were also to bathe first the entire body, as the High Priest did on the Day of Atonement (xvi, 4). Ordinarily they washed only the hands and feet on entering the Sanctuary

took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. 11. And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them. 12. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. 13. And Moses brought Aaron's sons, and clothed them with coats, and girded them with girdles, and bound headtires upon them; as the LORD commanded Moses.*v 14. And he brought the bullock of the sin offering: and Aaron and his sons laid their hands upon the head of the bullock of the sin offering. 15. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it. 16. And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and Moses burned it

13. *as the* LORD *commanded.* See Exod. XXIX 8f.

14. *sin offering.* The first sacrifice to be offered was to cleanse the priests of any transgressions which they may have committed. They themselves must obtain atonement before they could help to secure it for others.

laid their hands. Making confession of their sins while doing so; see on I, 4.

15. *he slew it.* Or, "when it was slain" (AJ) by Moses. The procedure was that which normally followed the sin-offering (Chap. IV).

to make atonement for it. Better, *by making atonement for it.*

אֶת־שֶׁמֶן הַמִּשְׁחָה וַיִּמְשַׁח אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ
11 וַיְקַדֵּשׁ אֹתָם: וַיַּז מִמֶּנּוּ עַל־הַמִּזְבֵּחַ שֶׁבַע פְּעָמִים וַיִּמְשַׁח
אֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ לְקַדְּשָׁם:
12 וַיִּצֹק מִשֶּׁמֶן הַמִּשְׁחָה עַל רֹאשׁ אַהֲרֹן וַיִּמְשַׁח אֹתוֹ
13 לְקַדְּשׁוֹ: וַיַּקְרֵב מֹשֶׁה אֶת־בְּנֵי אַהֲרֹן וַיַּלְבִּשֵׁם כֻּתֳּנֹת
וַיַּחְגֹּר אֹתָם אַבְנֵט וַיַּחֲבֹשׁ לָהֶם מִגְבָּעוֹת כַּאֲשֶׁר צִוָּה
14 יְהוָה אֶת־מֹשֶׁה: וַיַּגֵּשׁ אֶת פַּר הַחַטָּאת וַיִּסְמֹךְ אַהֲרֹן חמישי
טו וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ פַּר הַחַטָּאת: וַיִּשְׁחָט וַיִּקַּח
מֹשֶׁה אֶת־דָּמוֹ וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב בְּאֶצְבָּעוֹ
וַיְחַטֵּא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ
16 וַיְקַדְּשֵׁהוּ לְכַפֵּר עָלָיו: וַיִּקַּח אֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־
הַקֶּרֶב וְאֵת יֹתֶרֶת הַכָּבֵד וְאֶת־שְׁתֵּי הַכְּלָיֹת וְאֶת־חֶלְבְּהֶן

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v. 15. קמץ ברביע

10. *anointing oil.* Its components are described in Exod. xxx; 23–25. The soothing effect of oil on skin scorched by the burning sun made it symbolise comfort and happiness; while its use for illumination suggested light and life. Hence the anointing with oil was regarded as a symbol of the life and light imparted by the Divine Spirit.

all that was therein. The Ark, the Table of Shrewbread, the Candlestick and the Altar of Incense.

11. *upon the altar.* Of Burnt-offering.

seven times. The sanctification of the Altar was appointed for seven days, on each of which the Altar was to be anointed; Exod. xxix, 36.

12. *he poured of the anointing oil.* In other passages (Exod. xxviii, 41; xl, 15; Lev. vii, 36, and x. 7) all the priests are referred to as having been anointed. Though Aaron and his sons alike were *sprinkled* with oil, the High Priest alone had oil *poured* upon his head.

upon the altar. 17. But the bullock, and its skin, and its flesh, and its dung, he burnt with fire without the camp; as the LORD commanded Moses. 18. And he presented the ram of the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. 19. And he killed it: and Moses sprinkled the blood upon the altar round about. 20. And he cut the ram into its pieces; and Moses burnt the head, and the pieces, and the fat. 21. And he washed the inwards and the legs with water; and Moses burnt the whole ram upon the altar: it was a burnt offering for a sweet savour: it was an offering made by fire unto the LORD; as the LORD commanded Moses.*vi 22. And he presented the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. 23. And he slew it; and Moses took of the blood thereof, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. 24. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moses sprinkled the blood upon the altar round about. 25. And he

24. *he brought Aaron's sons.* This is not mentioned in Aaron's case, because he doubtless stood at the side of Moses throughout the ceremony.

17 וַיִּקְטֵר מֹשֶׁה הַמּוּבְחָה׃ וְאֶת־הַפָּר וְאֶת־עֹרוֹ וְאֶת־בְּשָׂרוֹ
וְאֶת־פִּרְשׁוֹ שָׂרַף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר צִוָּה יְהוָה
18 אֶת־מֹשֶׁה׃ וַיַּקְרֵב אֵת אֵיל הָעֹלָה וַיִּסְמְכוּ אַהֲרֹן וּבָנָיו
19 אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאָיִל׃ וַיִּשְׁחָט וַיִּזְרֹק מֹשֶׁה אֶת־
כ הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃ וְאֶת־הָאַיִל נִתַּח לְנְתָחָיו וַיִּקְטֵר
21 מֹשֶׁה אֶת־הָרֹאשׁ וְאֶת־הַנְּתָחִים וְאֶת־הַפָּדֶר׃ וְאֶת־הַקֶּרֶב
וְאֶת־הַכְּרָעַיִם רָחַץ בַּמַּיִם וַיַּקְטֵר מֹשֶׁה אֶת־כָּל־הָאַיִל
הַמּוּבְחָה עֹלָה הִוא לְרֵיחַ־נִיחֹחַ אִשֶּׁה הוּא לַיהוָה
ששי 22 כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ וַיַּקְרֵב אֶת־הָאַיִל הַשֵּׁנִי
אֵיל הַמִּלֻּאִים וַיִּסְמְכוּ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ
23 הָאָיִל׃ וַיִּשְׁחָט ׀ וַיִּקַּח מֹשֶׁה מִדָּמוֹ וַיִּתֵּן עַל־תְּנוּךְ אֹזֶן
אַהֲרֹן הַיְמָנִית וְעַל־בֹּהֶן יָדוֹ הַיְמָנִית וְעַל־בֹּהֶן רַגְלוֹ
24 הַיְמָנִית׃ וַיַּקְרֵב אֶת־בְּנֵי אַהֲרֹן וַיִּתֵּן מֹשֶׁה מִן־הַדָּם עַל־
תְּנוּךְ אָזְנָם הַיְמָנִית וְעַל־בֹּהֶן יָדָם הַיְמָנִית וְעַל־בֹּהֶן רַגְלָם

ח קמצה v. 23.

17. *as the* LORD *commanded.* See IV, 12.

18. *the ram.* After the sin-offering, they next brought a burnt-offering (see Exod. XXIX, 15 f) as an expression of whole-hearted submission to the will of God and desire for fellowship with Him. The usual procedure of the burnt-offering (Chap. I) was followed.

22. *ram of consecration.* This last sacrifice was the offering special to the consecration (Exod. XXIX, 19f); see next *v.*

23. *ear . . hand . . foot.* Symbolic; representing consecration of the whole body. The priest must have consecrated ears ever to be attentive to the commands of God; consecrated hands at all times to do His will; and consecrated feet to walk evermore in holy ways (Dillmann); see Exod. XXIX, 20.

took the fat, and the fat tail, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right thigh: 26. and out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and upon the right thigh: 27. and he put the whole upon the hands of Aaron, and upon the hands of his sons, and waved them for a wave offering before the LORD. 28. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were a consecration for a sweet savour: it was an offering made by fire unto the LORD. 29. And Moses took the breast, and waved it for a wave offering before the LORD: it was Moses' portion of the ram of consecration; as the LORD commanded Moses.*vii 30. And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, his garments, and his sons, and his sons' garments with him. 31. And Moses said unto

30. *of the anointing oil, and of the blood.* This act was the crowning point of the consecration ceremony; the double sprinkling "sanctified" the priests and their garments, and typified the two main duties of the priesthood—to diffuse the light of godliness, and proclaim the truth that God grants atonement for human wrong-doing.

upon his sons. See on *v.* 12.

כה הַיְמָנִית וַיִּזְרֹק מֹשֶׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃ וַיַּקְּח
אֶת־הַחֵלֶב וְאֶת־הָאַלְיָה וְאֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב
וְאֵת יֹתֶרֶת הַכָּבֵד וְאֶת־שְׁתֵּי הַכְּלָיֹת וְאֶת־חֶלְבְּהֶן וְאֵת
26 שׁוֹק הַיָּמִין׃ וּמִסַּל הַמַּצּוֹת אֲשֶׁר | לִפְנֵי יְהוָה לָקַח חַלַּת
מַצָּה אַחַת וַחַלַּת לֶחֶם שֶׁמֶן אַחַת וְרָקִיק אֶחָד וַיָּשֶׂם
27 עַל־הַחֲלָבִים וְעַל שׁוֹק הַיָּמִין׃ וַיִּתֵּן אֶת־הַכֹּל עַל כַּפֵּי
28 אַהֲרֹן וְעַל כַּפֵּי בָנָיו וַיָּנֶף אֹתָם תְּנוּפָה לִפְנֵי יְהוָה׃ וַיִּקַּח
מֹשֶׁה אֹתָם מֵעַל כַּפֵּיהֶם וַיַּקְטֵר הַמִּזְבֵּחָה עַל־הָעֹלָה
29 מִלֻּאִים הֵם לְרֵיחַ נִיחֹחַ אִשֶּׁה הוּא לַיהוָה׃ וַיִּקַּח מֹשֶׁה
אֶת־הֶחָזֶה וַיְנִיפֵהוּ תְנוּפָה לִפְנֵי יְהוָה מֵאֵיל הַמִּלֻּאִים
שביעי ל לְמֹשֶׁה הָיָה לְמָנָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ וַיִּקַּח
מֹשֶׁה מִשֶּׁמֶן הַמִּשְׁחָה וּמִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וַיַּז עַל־
אַהֲרֹן עַל־בְּגָדָיו וְעַל־בָּנָיו וְעַל־בִּגְדֵי בָנָיו אִתּוֹ וַיְקַדֵּשׁ
אֶת־אַהֲרֹן אֶת־בְּגָדָיו וְאֶת־בָּנָיו וְאֶת־בִּגְדֵי בָנָיו אִתּוֹ׃

25. *right thigh.* See on VII, 32.

27. *put the whole.* These parts of the different sacrifices were laid upon the priests' hands, reminding them of their trust on behalf of the people for the service of the Altar, and of their sacred obligation faithfully to discharge that trust.

waved them. See on VII, 30.

29. *Moses' portion.* Because he had temporarily filled the priestly office.

Aaron and to his sons, Boil the flesh at the door of the tent of meeting: and there eat it and the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it. 32. And that which remaineth of the flesh and of the bread shall ye burn with fire.*m 33. And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled: for he shall consecrate you seven days. 34. As hath been done this day, so the LORD hath commanded to do, to make atonement for you. 35. And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded. 36. And Aaron and his sons did all the things which the LORD commanded by the hand of Moses.

For the Lesson from the Prophets, Jeremiah VII, 21–VIII, 3 and IX, 22, 23 *see* The Haftorahs, p. 344.

On Sabbath Parah, the Haftorah is Ezekiel XXXVI, 16–38, *see p.* 450.

For the Blessings before and after the Haftorah, see p. 330.

31 וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בָּנָיו בַּשְּׁלוּ אֶת־הַבָּשָׂר פֶּתַח
אֹהֶל מוֹעֵד וְשָׁם תֹּאכְלוּ אֹתוֹ וְאֶת־הַלֶּחֶם אֲשֶׁר בְּסַל
32 הַמִּלֻּאִים כַּאֲשֶׁר צִוִּיתִי לֵאמֹר אַהֲרֹן וּבָנָיו יֹאכְלֻהוּ: וְהַנּוֹתָר
מפטיר 33 בַּבָּשָׂר וּבַלֶּחֶם בָּאֵשׁ תִּשְׂרֹפוּ: וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא
תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֹאת יְמֵי מִלֻּאֵיכֶם כִּי שִׁבְעַת
34 יָמִים יְמַלֵּא אֶת־יֶדְכֶם: כַּאֲשֶׁר עָשָׂה בַיּוֹם הַזֶּה צִוָּה יְהוָה
לה לַעֲשֹׂת לְכַפֵּר עֲלֵיכֶם: וּפֶתַח אֹהֶל מוֹעֵד תֵּשְׁבוּ יוֹמָם
וָלַיְלָה שִׁבְעַת יָמִים וּשְׁמַרְתֶּם אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא
36 תָמֻתוּ כִּי־כֵן צִוֵּיתִי: וַיַּעַשׂ אַהֲרֹן וּבָנָיו אֵת כָּל־הַדְּבָרִים
אֲשֶׁר־צִוָּה יְהוָה בְּיַד־מֹשֶׁה:

31. *there eat it.* This meal sealed the covenant of the priests with God. For the custom of ratifying an agreement by means of a sacrificial meal, see Gen. xxxi, 46.

as I commanded. We must understand the subject to be God. Onkelos and Septuagint render the Heb. "as I was commanded." It involves no change of consonants in the Hebrew Text.

32. *remaineth.* Until the morning.

33. *ye shall not go out.* A precaution against contracting impurity, and to prevent their diversion by worldly matters. Throughout the week of consecration, mind and heart were to be concentrated upon the solemnity and importance of the office they were entering.

34. *as hath been done this day.* The rites performed on the first day were to be repeated on each of the seven days (Exod. xxix, 35f).

35. *that ye die not.* The warning was frequently given to the priests that any breaking of the Divine regulations involved them in the greatest danger.

36. *Aaron and his sons did.* Voluntarily underwent the consecration, testifying their readiness to enter upon the service of the Most High.

III. SHEMINI

Chapter IX

9 1. And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; 2. and he said unto Aaron, Take thee a bull calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord. 3. And unto the children of Israel thou shalt speak, saying, Take ye a he-goat for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; 4. and an ox and a ram for peace offerings, to sacrifice before the Lord; and a meal offering mingled with oil: for to-day the Lord appeareth unto you. 5. And they brought that which Moses commanded before the tent of meeting: and all the congregation drew near and stood before the Lord. 6. And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall

4. *appeareth.* The Heb. is in the perfect tense; the action is pictured as done, because it is sure to take place.

5. *before the* Lord. In His presence, as they were assembled before the Tent of Meeting.

6. *that ye should do.* Until the priests and the people had been purified, God would not manifest His approval of the Sanctuary.

glory of the Lord. They would not behold God Himself, only a manifestation of His Presence (*v.* 24).

Cap. IX. ט

ם ם ם כו 26

ט א וַיְהִי בַיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו וּלְזִקְנֵי
2 יִשְׂרָאֵל: וַיֹּאמֶר אֶל־אַהֲרֹן קַח־לְךָ עֵגֶל בֶּן־בָּקָר לְחַטָּאת
3 וְאַיִל לְעֹלָה תְּמִימִם וְהַקְרֵב לִפְנֵי יְהוָה: וְאֶל־בְּנֵי יִשְׂרָאֵל
תְּדַבֵּר לֵאמֹר קְחוּ שְׂעִיר־עִזִּים לְחַטָּאת וְעֵגֶל וָכֶבֶשׂ בְּנֵי־
4 שָׁנָה תְּמִימִם לְעֹלָה: וְשׁוֹר וָאַיִל לִשְׁלָמִים לִזְבֹּחַ לִפְנֵי
יְהוָה וּמִנְחָה בְּלוּלָה בַשָּׁמֶן כִּי הַיּוֹם יְהוָה נִרְאָה
ה אֲלֵיכֶם: וַיִּקְחוּ אֵת אֲשֶׁר צִוָּה מֹשֶׁה אֶל־פְּנֵי אֹהֶל מוֹעֵד
6 וַיִּקְרְבוּ כָּל־הָעֵדָה וַיַּעַמְדוּ לִפְנֵי יְהוָה: וַיֹּאמֶר מֹשֶׁה
זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה תַּעֲשׂוּ וֵירָא אֲלֵיכֶם כְּבוֹד

III. SHEMINI

(Chapters IX-XI)

Chapter IX. The Priests Enter upon their Office

1. *the eighth day.* The day after the seven days of consecration of the priests (VIII, 33).

2. *a bull calf.* A two-year old animal.

a sin offering. The newly-installed High Priest began his duties by sacrificing a sin-offering for himself and on behalf of his sons.

3–4. The offering brought for the people was of a comprehensive character, and included the principal types of sacrifices. The simplicity of this ceremony is in contrast with the holocausts which King Solomon slaughtered when he dedicated the Temple (I Kings VIII, 63). God does not require of His people more than they can bear.

3. *unto the children of Israel. i.e.* to the assembled elders as representatives of the community.

appear unto you. 7. And Moses said unto Aaron, Draw near unto the altar, and offer thy sin offering, and thy burnt offering, and make atonement for thyself, and for the people : and offer the oblation of the people, and make atonement for them ; as the LORD commanded. 8. So Aaron drew near unto the altar, and slew the calf of the sin offering, which was for himself. 9. And the sons of Aaron presented the blood unto him : and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the base of the altar : 10. but the fat, and the kidneys, and the caul from the liver of the sin offering, he burnt upon the altar ; as the LORD commanded Moses. 11. And the flesh and the skin he burnt with fire without the camp. 12. And he slew the burnt offering ; and Aaron's sons delivered unto him the blood, and he sprinkled it upon the altar round about. 13. And they delivered the burnt offering unto him, piece by piece, and the head : and he burnt them upon the altar. 14. And he washed the inwards and the legs, and burnt them upon the burnt offering on the altar. 15. And he presented the people's oblation, and took the goat of the sin offering which was for the people, and slew it, and offered it for sin, as the first. 16. And he presented the burnt offering, and offered it according to the ordinance.*ii 17. And he

13. *piece by piece.* See 1, 6.

15. *offered . . . as the first.* The purgation, *i.e.* the sprinkling of blood, was performed in the same manner as Aaron's own sin-offering, *v.* 8f.

7 יְהוָה׃ וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן קְרַב אֶל־הַמִּזְבֵּחַ וַעֲשֵׂה
אֶת־חַטָּאתְךָ וְאֶת־עֹלָתֶךָ וְכַפֵּר בַּעַדְךָ וּבְעַד הָעָם וַעֲשֵׂה
8 אֶת־קָרְבַּן הָעָם וְכַפֵּר בַּעֲדָם כַּאֲשֶׁר צִוָּה יְהוָה׃ וַיִּקְרַב
אַהֲרֹן אֶל־הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת־עֶגֶל הַחַטָּאת אֲשֶׁר־לוֹ׃
9 וַיַּקְרִבוּ בְּנֵי אַהֲרֹן אֶת־הַדָּם אֵלָיו וַיִּטְבֹּל אֶצְבָּעוֹ בַּדָּם
וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ׃
י וְאֶת־הַחֵלֶב וְאֶת־הַכְּלָיֹת וְאֶת־הַיֹּתֶרֶת מִן־הַכָּבֵד מִן־
הַחַטָּאת הִקְטִיר הַמִּזְבֵּחָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
11 מֹשֶׁה׃ וְאֶת־הַבָּשָׂר וְאֶת־הָעוֹר שָׂרַף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה׃
12 וַיִּשְׁחַט אֶת־הָעֹלָה וַיַּמְצִאוּ בְּנֵי אַהֲרֹן אֵלָיו אֶת־הַדָּם
13 וַיִּזְרְקֵהוּ עַל־הַמִּזְבֵּחַ סָבִיב׃ וְאֶת־הָעֹלָה הִמְצִיאוּ אֵלָיו
14 לִנְתָחֶיהָ וְאֶת־הָרֹאשׁ וַיַּקְטֵר עַל־הַמִּזְבֵּחַ׃ וַיִּרְחַץ אֶת־
טו הַקֶּרֶב וְאֶת־הַכְּרָעַיִם וַיִּקְטֵר עַל־הָעֹלָה הַמִּזְבֵּחָה׃ וַיַּקְרֵב
אֶת קָרְבַּן הָעָם וַיִּקַּח אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעָם
16 וַיִּשְׁחָטֵהוּ וַיְחַטְּאֵהוּ כָּרִאשׁוֹן׃ וַיַּקְרֵב אֶת־הָעֹלָה וַיַּעֲשֶׂהָ
17 כַּמִּשְׁפָּט׃ וַיַּקְרֵב אֶת־הַמִּנְחָה וַיְמַלֵּא כַפּוֹ מִמֶּנָּה וַיַּקְטֵר

7. *draw near.* Aaron was diffident and fearful of approaching the Altar; and therefore Moses had to reassure him (Sifra). Aaron did not enter upon his sacred duties with a feeling of self-exaltation or pride.

for thyself, and for the people. The High Priest's purity involved and reflected the purity of the nation.

9. *sons of Aaron.* Since Aaron himself did the slaughtering, he would require the assistance of his sons in the performance of the attendant rites.

horns of the altar. Of burnt-offering.

10. *of the sin offering.* See IV, 8f.

11. *and the flesh and the skin.* See IV, 12.

presented the meal offering, and filled his hand therefrom, and burnt it upon the altar, besides the burnt offering of the morning. 18. He slew also the ox and the ram, the sacrifice of peace offerings, which was for the people: and Aaron's sons delivered unto him the blood, and he sprinkled it upon the altar round about, 19. and the fat of the ox; and of the ram, the fat tail, and that which covereth the inwards, and the kidneys, and the caul of the liver: 20. and they put the fat upon the breasts, and he burnt the fat upon the altar: 21. and the breasts and the right thigh Aaron waved for a wave offering before the LORD; as Moses commanded. 22. And Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin offering, and the burnt offering, and the peace offerings. 23. And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.*iii 24. And there came forth fire from before the LORD, and consumed upon the altar the burnt offering and the fat: and when all the people saw it, they shouted, and fell on their faces.

24. *came forth fire.* Portions of sacrificial flesh still upon the Altar-hearth were suddenly consumed by Divine fire—a sign that the sacrifice and what it denoted found favour in the sight of God; cf. I Kings XVIII, 38.

shouted. They broke into joyful song; "they praised" (Targum).

fell on their faces. In gratitude and worship; cf. Gen. XXIV, 26, 52.

18 עַל־הַמִּזְבֵּחַ מִלְבַד עֹלַת הַבֹּקֶר׃ וַיִּשְׁחַט אֶת־הַשּׁוֹר וְאֶת־
הָאַיִל זֶבַח הַשְּׁלָמִים אֲשֶׁר לָעָם וַיִּמְצְאוּ בְּנֵי אַהֲרֹן אֶת־
19 הַדָּם אֵלָיו וַיִּזְרְקֵהוּ עַל־הַמִּזְבֵּחַ סָבִיב׃ וְאֶת־הַחֲלָבִים
מִן־הַשּׁוֹר וּמִן־הָאַיִל הָאַלְיָה וְהַמְכַסֶּה וְהַכְּלָיֹת וְיֹתֶרֶת
כ הַכָּבֵד׃ וַיָּשִׂימוּ אֶת־הַחֲלָבִים עַל־הֶחָזוֹת וַיַּקְטֵר הַחֲלָבִים
21 הַמִּזְבֵּחָה׃ וְאֶת הֶחָזוֹת וְאֵת שׁוֹק הַיָּמִין הֵנִיף אַהֲרֹן
22 תְּנוּפָה לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה מֹשֶׁה׃ וַיִּשָּׂא אַהֲרֹן אֶת־
יָדָו אֶל־הָעָם וַיְבָרְכֵם וַיֵּרֶד מֵעֲשֹׂת הַחַטָּאת וְהָעֹלָה
23 וְהַשְּׁלָמִים׃ וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ וַיְבָרְכוּ
שלישי 24 אֶת־הָעָם וַיֵּרָא כְּבוֹד־יְהוָה אֶל־כָּל־הָעָם׃ וַתֵּצֵא אֵשׁ
מִלִּפְנֵי יְהוָה וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים
וַיַּרְא כָּל־הָעָם וַיָּרֹנּוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם׃

ירז ק v. 22.

21. *waved.* Better, *had waved*; *i.e.* before the fat was burnt on the Altar. For the ceremony of waving, see on VII, 30. The order of the sacrifices described had religious significance. First there came the sin-offering, denoting purification; then the burnt-offering, indicating self-surrender to God; then the meal-offering, notifying consecration of labour; and finally the peace-offering, symbolising fellowship with God. Let the people rid themselves of sin, let them submit their will to the Divine will, let them consecrate their daily toil to His service, and they would enjoy that Divine communion which is the supreme experience of man.

22. *lifted up his hands.* In blessing.

blessed them. According to the Rabbinic explanation, he used the words of the Priestly Blessing, Num. VI, 22f.

23. *blessed the people.* This phrase probably means, "greeted the people," with the joyful news that the priesthood was now able to discharge its sacred functions for the spiritual welfare of the community.

CHAPTER X

10 1. And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the LORD, which he had not commanded them. 2. And there came forth fire from before the LORD, and devoured them, and they died before the LORD. 3. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that are nigh me, and before all the people

die? How long must we wait to lead the congregation?" It was an impious ambition that led them to commit the unhallowed deed which called down terrible retribution upon them.

2. *devoured them.* Mysteriously—the Rabbis explain—only their souls were consumed; their bodies remained untouched. It is probable that the fire took the form of a lightning flash, killing them without destroying their garments.

3. *then Moses said.* To help the bereaved father understand the significance of what had happened.

this is it. The words which follow do not occur literally elsewhere, but their teaching is implied in such passages as Exod. XIX, 22, and XXIX, 1, 44, setting forth the duty of sanctification for the priesthood.

I will be sanctified in them that are nigh me. In sharp contrast to the common view that highly-placed or gifted men may disregard the laws of morality, Judaism teaches that the greater a man's knowledge or position, the stricter the standard by which he is to be judged, and the greater the consequent guilt and punishment, if there is a falling away from that standard (S. R. Hirsch). "With the righteous, God is exacting even to a hair's breadth" (Talmud).

Cap. X. י

י א וַיִּקְחוּ בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ בָהֵן
אֵשׁ וַיָּשִׂימוּ עָלֶיהָ קְטֹרֶת וַיַּקְרִיבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה
2 אֲשֶׁר לֹא צִוָּה אֹתָם: וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל
3 אוֹתָם וַיָּמֻתוּ לִפְנֵי יְהוָה: וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן הוּא
אֲשֶׁר־דִּבֶּר יְהוָה לֵאמֹר בִּקְרֹבַי אֶקָּדֵשׁ וְעַל־פְּנֵי כָל־הָעָם

Chapter X

1–5. Death of Nadab and Abihu

1. *Nadab and Abihu.* Aaron's eldest sons, who had accompanied Moses when he ascended Mount Sinai (Exod. xxiv, 1). The death of the sons of Aaron was a favourite theme of ancient preachers to point the moral, "Boast not thyself of to-morrow for thou knowest not what a day may bring forth!" When the day of this tragedy opened, it promised to be the happiest in Aaron's life. As he, the High Priest, was moving about in his magnificent robes and performing the solemn duties of his exalted office, how elated he must have been! Yet soon his two sons were lying dead at his feet.

censer. A pan for carrying live coal.

strange fire. Unconsecrated fire, not from the Divinely kindled flames on the Altar. On the very day of the consecration of the Sanctuary they ventured to change an essential of the Service in obedience to a momentary whim. In the circumstances, and in view of their office, it constituted an unpardonable offence. The Rabbis, observing that the narrative is followed by an injunction that the priests were not to drink intoxicating liquor before performing their duties (*v.* 8f), state that Nadab and Abhiu had dared to enter the Sanctuary under the influence of drink. Another suggestion is that they had consulted neither Moses nor Aaron in taking the step they did; and that this deliberate disregard of their elders sprang from unfilial jealousy. They asked themselves, "When will these old men

I will be glorified. And Aaron held his peace. 4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp. 5. So they drew near, and carried them in their coats out of the camp; as Moses had said. 6. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. 7. And ye shall not go out from the door of the tent of meeting, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.*iv

8. And the LORD spake unto Aaron, saying,

on hearing of the death of a near relative.

that ye die not. As the consequence of condoning the desecration of the Sanctuary of which the dead had been guilty.

be not wroth. An ancient Rabbinic interpretation connects the words "be not wroth," with what follows. We should then render: "And that he be not wroth with all the congregation, seeing that all your brethren, the whole house of Israel, will bewail, etc." The meaning is: If the priests show signs of grief, the rest of the community will also lament the occurrence, and perhaps declaim against God for the calamity that marred the festivities of that day. His anger would then be roused against them.

7. *not go out.* Cf. VIII, 33 and XXI, 12.

4 אָבִיב וַיְדֹם אַהֲרֹן: וַיִּקְרָא מֹשֶׁה אֶל־מִישָׁאֵל וְאֶל אֶלְצָפָן
בְּנֵי עֻזִּיאֵל דֹּד אַהֲרֹן וַיֹּאמֶר אֲלֵהֶם קִרְבוּ שְׂאוּ אֶת־אֲחֵיכֶם
ה מֵאֵת פְּנֵי־הַקֹּדֶשׁ אֶל־מִחוּץ לַמַּחֲנֶה: וַיִּקְרְבוּ וַיִּשְׂאֵם
6 בְּכָתְנָתָם אֶל־מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר מֹשֶׁה: וַיֹּאמֶר
מֹשֶׁה אֶל־אַהֲרֹן וְאֶלְעָזָר וְאִיתָמָר ׀ בָּנָיו רָאשֵׁיכֶם אַל
תִּפְרָעוּ ׀ וּבִגְדֵיכֶם לֹא־תִפְרֹמוּ וְלֹא תָמֻתוּ וְעַל כָּל־הָעֵדָה
יִקְצֹף וַאֲחֵיכֶם כָּל־בֵּית יִשְׂרָאֵל יִבְכּוּ אֶת־הַשְּׂרֵפָה אֲשֶׁר
7 שָׂרַף יְהוָה: וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ פֶּן־תָּמֻתוּ כִּי־
רביעי שֶׁמֶן מִשְׁחַת יְהוָה עֲלֵיכֶם וַיַּעֲשׂוּ כִּדְבַר מֹשֶׁה ס
8
9 וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן לֵאמֹר: יַיִן וְשֵׁכָר אַל־תֵּשְׁתְּ ׀

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4. ויקרא ושנים הנרשם קדם החרוסא

and before . . . glorified. Or, "that before all the people I may be glorified." When He is sanctified by those who are near to Him, the effect will be that He is glorified by the people who look to the priests for guidance and example.

held his peace. He found no answer to Moses' argument; or, he resigned himself to the just sentence which God had imposed upon his sons; cf. Ps. xxxix, 10. "I am dumb, I open not my mouth, because Thou hast done it" (AJ).

4. *Mishael and Elzaphan.* Aaron's first cousins, and the next-of-kin who were not priests. If the body had been touched by any of the priests, they would have become ritually defiled and unable to officiate in the Tabernacle.

brethren. Kinsfolk.

out of the camp. To bury them. Since the grave defiled whoever came in contact with it, the dead were buried outside the Israelite encampment.

5. *coats.* See on *v.* 2.

6–7. The Priests Not to Mourn

6. *rend your clothes.* The commonest sign of grief (Gen. xxxvii, 29; xliv,13). Jews still rend the garment (*Keriah*)

9. Drink no wine nor strong drink, thou nor thy sons with thee, when ye go into the tent of meeting that ye die not: it shall be a statute for ever throughout your generations: 10. and that ye may put difference between the holy and the common, and between the unclean and the clean; 11. and that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12. And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meal offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy: 13. and ye shall eat it in a holy place, because it is thy due and thy sons' due, of the offerings of the LORD

darkness, between clean and unclean, between right and wrong; Deut. XXIV, 8.

11. *ye may teach.* This duty of the priesthood is impressively formulated by the Prophet, "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts" (Mal. II, 7).

12–19. DISPOSAL OF THE INITIATORY OFFERINGS

This paragraph continues Chap. IX, after the historical incident detailed in the first half of this chapter. These intervening verses explain why Nadab and Abihu are not named among Aaron's sons who were to partake of the portion of the offerings.

12. *meal offering that remaineth.* See IX, 4. Only a handful of the flour was burnt, and the rest belonged to the priests (II, 3).

אַתָּה ו וּבָנֶיךָ אִתָּךְ בְּבֹאֲכֶם אֶל־אֹהֶל מוֹעֵד וְלֹא תָמֻתוּ
חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם: וּלְהַבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֹל י
11 וּבֵין הַטָּמֵא וּבֵין הַטָּהוֹר: וּלְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת
כָּל־הַחֻקִּים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיהֶם בְּיַד־מֹשֶׁה: ס
12 וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל אֶלְעָזָר וְאֶל־אִיתָמָר ו בָּנָיו
הַנּוֹתָרִים קְחוּ אֶת־הַמִּנְחָה הַנּוֹתֶרֶת מֵאִשֵּׁי יְהוָה וְאִכְלוּהָ
13 מַצּוֹת אֵצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קָדָשִׁים הִוא: וַאֲכַלְתֶּם
אֹתָהּ בְּמָקוֹם קָדוֹשׁ כִּי חָקְךָ וְחָק־בָּנֶיךָ הִוא מֵאִשֵּׁי יְהוָה

8–11. Priests Warned Against Intoxicants

9. *wine nor strong drink.* As stated above, the Rabbis connected the incident of Nadab and Abihu with this injunction against intoxicating liquors before officiating in the Sanctuary. Mourners were encouraged to drink. ("Give wine unto the bitter in soul; let him drink . . . and remember his misery no more," Prov. xxxi, 6f). The prohibition against bewailing the dead is, therefore, followed by a further command against resorting to wine.

when ye go into the tent. Wine is a beneficent gift of God, when enjoyed in moderation. The priests need not abstain from it, except when discharging their sacred functions as priests or teachers. In those circumstances, the prohibition is made permanent.

10. *put difference.* As they would be called upon to decide questions affecting the life of the people, theirs must never be irresolute or confused guidance. "They reel in vision, they totter in judgement," is the terrible charge which Isaiah brings against the drunken spiritual guides of Judah; see *Exodus*, p. 464.

the holy and the common. This has a wider than a merely levitical or ritual application. It is the sacred function of the priest to teach the children of men the everlasting distinction between holy and unholy, between light and

made by fire: for so I am commanded. 14. And the wave breast and the heave thigh shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they are given as thy due, and thy sons' due, out of the sacrifices of the peace offerings of the children of Israel. 15. The heave thigh and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD: and it shall be thine, and thy sons' with thee, as a due for ever; as the LORD hath commanded.*v

16. And Moses diligently sought the goat of the sin offering and, behold, it was burnt: and he was angry with Eleazar and with Ithamar, the sons of Aaron that were left, saying, 17. Wherefore have ye not eaten the sin offering in the place of the sanctuary, seeing it is most holy, and he hath given it to you to bear the iniquity of the congregation, to make atonement for them before the LORD? 18. Behold, the blood of it was not brought into the sanctuary within: ye should certainly have eaten it in the sanctuary, as I commanded. 19. And Aaron spake unto

19. *Aaron spake.* Although the rebuke had been addressed to the sons, it had been intended for him (see on *v.* 16). As on this day the priests had had to secure atonement for themselves, they did not deem themselves in a state of purity to share in the solemn rite of eating the people's sin-offering. That feeling of imperfection became intensified when "such things as these"—the death of Nadab and Abihu—had befallen them.

14 כִּי־כֵן צֻוִּיתִי: וְאֶת־ חֲזֵה הַתְּנוּפָה וְאֵת ו שׁוֹק הַתְּרוּמָה
תֹּאכְלוּ בְּמָקוֹם טָהוֹר אַתָּה וּבָנֶיךָ וּבִנֹתֶיךָ אִתָּךְ כִּי־חָקְךָ
טו וְחָק־בָּנֶיךָ נִתְּנוּ מִזִּבְחֵי שַׁלְמֵי בְּנֵי יִשְׂרָאֵל: שׁוֹק הַתְּרוּמָה
וַחֲזֵה הַתְּנוּפָה עַל אִשֵּׁי הַחֲלָבִים יָבִיאוּ לְהָנִיף תְּנוּפָה
לִפְנֵי יְהוָה וְהָיָה לְךָ וּלְבָנֶיךָ אִתְּךָ לְחָק־עוֹלָם כַּאֲשֶׁר
חמישי 16 צִוָּה יְהוָה: וְאֶת ו שְׂעִיר הַחַטָּאת דָּרֹשׁ דָּרַשׁ מֹשֶׁה וְהִנֵּה
שָׂרֹף וַיִּקְצֹף עַל־אֶלְעָזָר וְעַל־אִיתָמָר בְּנֵי אַהֲרֹן הַנּוֹתָרִם
17 לֵאמֹר: מַדּוּעַ לֹא־אֲכַלְתֶּם אֶת־הַחַטָּאת בִּמְקוֹם הַקֹּדֶשׁ
כִּי קֹדֶשׁ קָדָשִׁים הִוא וְאֹתָהּ ו נָתַן לָכֶם לָשֵׂאת אֶת־עֲוֹן
18 הָעֵדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי יְהוָה: הֵן לֹא־הוּבָא אֶת־
דָּמָהּ אֶל־הַקֹּדֶשׁ פְּנִימָה אָכוֹל תֹּאכְלוּ אֹתָהּ בַּקֹּדֶשׁ כַּאֲשֶׁר
19 צִוִּיתִי: וַיְדַבֵּר אַהֲרֹן אֶל־מֹשֶׁה הֵן הַיּוֹם הִקְרִיבוּ אֶת־

v. 16. דרש בראש שיטה והיא תצי התורה בתוספתא

13. *for so I am commanded.* These words seem to refer to the special circumstances which were here involved. The priests were to eat their share of the meal-offering, although they were mourners.

14. *and thy daughters.* As the peace-offerings were not of the "most holy" class, the portions could be eaten in any "clean" place within the camp of Israel. The daughters were thus able to have a share.

16. *the goat of the sin offering.* See IX, 15.

Eleazar and Ithamar. According to IX, 15, it is stated that Aaron had sacrificed this offering. Moses, however, addresses himself to the sons, in order to uphold the dignity of the High Priest's office (Rashi).

17. *in the place of the sanctuary.* Better, *in the holy place*; for the law regulating the sin-offering, see VI, 19.

to bear the iniquity. lit. "to carry away the iniquity." The Targum paraphrases, "to obtain pardon."

18. *as I commanded.* In VI, 19. We must understand, "in the name of the Lord," being implied here.

Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and there have befallen me such things as these: and if I had eaten the sin offering to-day, would it have been well-pleasing in the sight of the LORD? 20. And when Moses heard that, it was well-pleasing in his sight.*vi

to constitute Holiness. Outward consecration was symbolically to express an inner sanctity." This thought of being a "holy people"—a light supernaturally kindled, lest darkness should become complete—a witness to God's sovereignty and purity, lest He become utterly unacknowledged in the world He had made—a "kingdom of priests," sanctified in themselves, and sanctified for the rest of the world's sake—this sublime thought would be daily impressed on their minds by these Commandments which separated them from other nations. These would, furthermore, prevent that close and intimate association with heathens which would result in complete absorption. Indeed, the Dietary Laws have proved an important factor in the preservation of the Jewish race in the past, and are, in more than one respect, an irreplaceable agency for maintaining Jewish identity in the present. An illustrious Jewish scientist wrote: "It may appear a minute matter to pronounce the Hebrew blessing over bread, and to accustom one's children to do so. Yet if a Jew, at the time of partaking of food, remembers the identical words used by his fellow Jews since time immemorial and the world over, he revives in himself, wherever he be at the moment, communion with his imperishable race. In contrast to not a few of our co-religionists who have no occasion for weeks and months together to bestow a thought on their Creed or their People, the Jew who keeps *Kashrus* has to think of his religious and communal allegiance on the occasion of every meal; and, on every such occasion, the observance of those laws constitutes a renewal of acquiescence in the fact that he is a Jew, and a deliberate acknowledgment of that fact" (Haffkine).

The Rabbis were content to say that these laws belong to the class called חוקים, "statutes," which must be obeyed, although the reason for them transcended human under-

חַטָּאתָם וְאֶת־עֹלָתָם לִפְנֵי יְהוָה וַתִּקְרֶאנָה אֹתִי כָּאֵלֶּה
כ וְאָכַלְתִּי חַטָּאת הַיּוֹם הֵיִיטַב בְּעֵינֵי יְהוָה: וַיִּשְׁמַע מֹשֶׁה
וַיִּיטַב בְּעֵינָיו: פ ששי

20. *it was well-pleasing.* He was convinced that the priests had acted as they did from praiseworthy motives.

The Laws of Purity

Chapters XI–XVI

The first ten chapters of Leviticus contain The Law of the Sanctuary, in the stricter sense of the term. With the exception of paragraphs here and there, the remainder of the Book deals with matters other than priests and sacrifices, with what might be described as The Law of Daily Life. The Torah takes the whole of human life as its province; in the eyes of the Torah nothing human is secular. It penetrates into the home of the Israelite, and aims at controlling even the most intimate relations of his domestic existence. It is of the utmost importance to grasp this characteristic feature of the Torah. "The Law of God embraces the whole of life with all its actions; and as none of these actions can be withdrawn from the unity of life, so can the Law be excluded from none of them" (Hermann Cohen). Many things, therefore, that affect only the physical life come under the purview of that Law. A healthy soul in a healthy body is clearly its ideal. The regulations prescribed in these chapters are means towards the attainment of that end, and have therefore a spiritual purpose and eternal worth.

Chapter XI

DIETARY LAWS

Among the laws of purity, first place is given to the subject of food, because the daily diet intimately affects man's whole being. The subscription to this chapter, *v.* 43f, clearly reveals the object of the Dietary Laws. God brought Israel out of Egypt to be a "holy people," a consecrated people, "a people apart, distinguished from all others by outward rites which in themselves helped

CHAPTER XI

11 1. And the LORD spake unto Moses and to Aaron, saying unto them, 2. Speak unto the children of Israel, saying, These are the living

impurity, and is cast out of the realm of Divine Holiness (Zohar). Rejection of the Dietary Laws has at various times been considered as equivalent to apostasy. The Maccabean martyrs died rather than transgress them. At the present day, the great majority of Jews continue to abstain from forbidden food, not only from personal aversion, but because "our Father in Heaven has decreed that we should abstain from it" (Sifra). These laws constitute an invaluable training in self-mastery. "Is there not something spiritually attractive in the idea of the Jew of this age voluntarily submitting to restrictions on his appetites for the sake of duty—forming one of a religious guild, whose special characteristic is its self-control? It ought to be the pride of the modern Jew and every child should be taught to feel it—that his religion demands from him a self-abnegation from which other religionists are absolved; that the price to be paid for the privilege of belonging to the hierarchy of Israel is continuous and conscious self-sacrifice. The Dietary Laws foster this spirit of self-surrender. Respect for them teaches and helps the Jew, in Rabbinic language, to abase his desires before the will of his Father in Heaven" (M. Joseph).

1–8. CLEAN AND UNCLEAN QUADRUPEDS

1. *and to Aaron.* It was the duty of the priests to "put difference between the holy and the common, and between the unclean and the clean" (x, 10).

2. *speak unto the children of Israel.* The subject matter of this chapter is repeated in Deut. XIV. For the variations between the two accounts, see the commentary on Deuteronomy. A distinction between clean and unclean animals goes back to the earliest period of Biblical history; but whether the criteria were then the same as are indicated in this chapter, is not known.

earth. Land; in contrast to *v.* 9 where the creatures that live in water are mentioned.

Cap. XI. יא

יא 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר אֲלֵהֶם: דַּבְּרוּ
אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל־

standing, and although they provoke the derision of heathens, Jewish and non-Jewish. There have, however, at all times been those who have seen a hygienic purpose in these prohibitions, and have held that the forbidden meats were not prohibited arbitrarily, but were unwholesome and repulsive in themselves. Modern research, too, recognises that certain animals harbour parasites that are both disease-creating and disease-spreading. Their flesh is consequently harmful to man. Such animals are excluded from the Hebrew dietary. Furthermore, as it is in the blood that the germs or spores of infectious disease circulate, the flesh of all animals must be thoroughly drained of blood before serving for food. This is most effectively done by the Jewish method of Shechitah, and especially by the Traditional koshering of the meat before it is prepared for food. Statistical investigation has demonstrated that Jews as a class are immune from, or less susceptible to, certain diseases; and their life-duration is frequently longer than that of their neighbours. Competent authorities have not hesitated to attribute these healthy characteristics to the influence of the Dietary Laws. In the Middle Ages, when epidemics devastated many a country, the Jews were far less affected than the rest of the population; and this immunity gave rise to the malicious accusation that the Jews had caused the plague by poisoning the wells! Although much remains to be discovered to explain in every detail the food-laws in Leviticus, sufficient is known to warrant the conviction that their observance produces beneficial effects upon the human body; cf. xviii, 5.

The supreme motive, however, of the Dietary Laws remains Holiness, not as an abstract idea but as a regulating principle in the everyday lives of men, women and children. "The Dietary Laws train us in the mastery over our appetites; they accustom us to restrain both the growth of desire and the disposition to consider pleasure of eating and drinking as the end of man's existence" (Maimonides). Whosoever eats forbidden foods becomes imbued with the spirit of

things which ye shall eat among all the beasts that are on the earth. 3. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. 4. Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you. 5. And the rock-badger, because he cheweth the cud but parteth not the hoof, he is unclean unto you. 6. And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you. 7. And the swine, because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you. 8. Of their flesh ye shall not eat, and their carcases ye shall not touch; they are unclean unto you.

9. These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

communicate defilement. Not so the excluded animals. They defiled ritually anyone who touched the dead body.

9–12. Clean and Unclean Fish

9. ***in the waters.*** "The characteristics given in the Law of the permitted animals, viz., chewing the cud and divided hoofs for cattle, and fins and scales for fish, are in themselves neither the cause of the permission when they are present, nor of the prohibition when they are absent; but merely signs by which the recommended species of animals can be discerned from those that are forbidden" (Maimonides). In general, the Torah forbids every kind of shell-fish—which is disease-breeding, especially in hot countries.

3 הַבְּהֵמָה אֲשֶׁר עַל־הָאָרֶץ: כֹּל | מַפְרֶסֶת פַּרְסָה וְשֹׁסַעַת
4 שֶׁסַע פְּרָסֹת מַעֲלַת גֵּרָה בַּבְּהֵמָה אֹתָהּ תֹּאכֵלוּ: אַךְ אֶת־
זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמַּפְרִסֵי הַפַּרְסָה אֶת־
הַגָּמָל כִּי־מַעֲלֵה גֵרָה הוּא וּפַרְסָה אֵינֶנּוּ מַפְרִיס טָמֵא הוּא
ה לָכֶם: וְאֶת־הַשָּׁפָן כִּי־מַעֲלֵה גֵרָה הוּא וּפַרְסָה לֹא יַפְרִיס
6 טָמֵא הוּא לָכֶם: וְאֶת־הָאַרְנֶבֶת כִּי־מַעֲלַת גֵּרָה הִוא
7 וּפַרְסָה לֹא הִפְרִיסָה טְמֵאָה הִוא לָכֶם: וְאֶת־הַחֲזִיר כִּי־
מַפְרִיס פַּרְסָה הוּא וְשֹׁסַע שֶׁסַע פַּרְסָה וְהוּא גֵּרָה לֹא־
8 יִגָּר טָמֵא הוּא לָכֶם: מִבְּשָׂרָם לֹא תֹאכֵלוּ וּבְנִבְלָתָם לֹא
9 תִגָּעוּ טְמֵאִים הֵם לָכֶם: אֶת־זֶה תֹּאכְלוּ מִכֹּל אֲשֶׁר בַּמָּיִם
כֹּל אֲשֶׁר־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת בַּמַּיִם בַּיַּמִּים וּבַנְּחָלִים

3. *whatsoever parteth the hoof.* Instead of enumerating the animals which may be eaten, as is done in Deut., the general rule is here given by which the individual species could be tested. The animal must possess three characteristics; a) it must divide the hoof; b) it must be wholly cloven-footed; and c) it must chew the cud. It is probable that the three characteristics—divided hoof, cloven-footed and chewing the cud—are named because they broadly demarcate beasts of prey and animals of obnoxious habits from those suitable for human consumption.

4. *camel.* At the bottom of the camel's hoof, there is an elastic pad or cushion on which the camel gets its foothold in the sand. This pad prevents the hoof from being wholly divided.

5. *rockbadger.* Or, "coney." This animal, and likewise the hare, have the habit of working the jaws as though they were masticating food.

7. *swine.* The aversion to the pig is not confined to Israel. The primary abhorrence was caused, in all probability, by its loathsome appearance and mode of living.

8. *their carcases.* The carcase of a clean animal which had been slaughtered by the Traditional method, did not

10. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are an abomination unto you, 11. and they shall be an abomination unto you; ye shall not eat of their flesh, and their carcases ye shall have in abomination. 12. Whatsoever hath no fins nor scales in the waters, that is an abomination unto you.

13. And these ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the great vulture, and the gier eagle, and the ospray; 14. and the kite, and the falcon after its kind; 15. every raven after its kind; 16. and the ostrich, and the night hawk, and the seamew, and the hawk after its kind; 17. and the little owl, and the cormorant, and

It is the most powerful of the birds of prey; see Deut. XXXII, 11.

gier eagle. Or, "bearded vulture."

ospray. Possibly the sea-eagle is intended.

15. *raven.* The species including the crow, jackdaw and rook.

16. *ostrich.* lit. "daughter of wailing." This bird is represented in the Bible as living in dreary ruins (Isa. XIII, 21) and constantly wailing (Micah, I, 8).

night hawk. Or, "owl"; the meaning of the Heb. word is uncertain.

seamew. Or, "sea-gull."

17. *little owl.* Mentioned in Ps. CII, 7 as dwelling amidst ruins.

cormorant. lit. "the hurler"; *i.e.* the bird which hurls itself from a height and snatches fish from the water.

great owl. The Heb. probably means, "the bird which dwells in twilight," an inhabiter of ruined places (Isa. XXXIV, 11).

י אֹתָם תֹּאכֵלוּ׃ וְכֹל אֲשֶׁר אֵין־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת בַּיַּמִּים
וּבַנְּחָלִים מִכֹּל שֶׁרֶץ הַמַּיִם וּמִכֹּל נֶפֶשׁ הַחַיָּה אֲשֶׁר בַּמָּיִם
11 שֶׁקֶץ הֵם לָכֶם׃ וְשֶׁקֶץ יִהְיוּ לָכֶם מִבְּשָׂרָם לֹא תֹאכֵלוּ
12 וְאֶת־נִבְלָתָם תְּשַׁקֵּצוּ׃ כֹּל אֲשֶׁר אֵין־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת
13 בַּמָּיִם שֶׁקֶץ הוּא לָכֶם׃ וְאֶת־אֵלֶּה תְּשַׁקְּצוּ מִן־הָעוֹף לֹא
יֵאָכְלוּ שֶׁקֶץ הֵם אֶת־הַנֶּשֶׁר וְאֶת־הַפֶּרֶס וְאֶת הָעָזְנִיָּה׃
14 טו וְאֶת־הַדָּאָה וְאֶת־הָאַיָּה לְמִינָהּ׃ אֵת כָּל־עֹרֵב לְמִינוֹ׃
16 וְאֵת בַּת הַיַּעֲנָה וְאֶת־הַתַּחְמָס וְאֶת־הַשָּׁחַף וְאֶת־הַנֵּץ
17 18 לְמִינֵהוּ׃ וְאֶת־הַכּוס וְאֶת־הַשָּׁלָךְ וְאֶת־הַיַּנְשׁוּף׃ וְאֶת־

10. *living creatures that are in the waters.* This alludes to the sea animals which do not come under the category of fish, such as seals and whales.

an abomination. Better, *detestable thing* (AJ). In the first paragraph, the forbidden species are described as "unclean"; *i.e.* not only uneatable, but the touch of their carcase is defiling. With fish this was otherwise. They were "detestable" and disallowed as food, but they were not defiling by touch.

12. *fins nor scales in the waters.* As long as they have the fins and scales *when in the water*, they are edible. The Rabbis were of the opinion that every fish which has scales also has fins, although these may be of a very rudimentary kind and not discernible to the eye. Therefore in actual practice, they permit fish with scales only, but not fish with fins only.

13–19. Unclean Birds

The birds prohibited all belong to the class denoted as birds of prey, and also those that live in dark ruins or marshy land. But since the Torah adds the words "after its kind," the Rabbis enumerated various criteria by which a clean bird may be distinguished.

13. *in abomination.* "In detestation" (AJ); see on *v.* 10.

great vulture. The Heb. word is often translated "eagle," but it is very probable that the griffon-vulture is intended.

the great owl; 18. and the horned owl, and the pelican, and the vulture; 19. and the stork, the heron after its kind, and the hoopoe, and the bat.

20. All winged creeping things that go upon all four are an abomination unto you. 21. Yet these may ye eat of all winged creeping things that go upon all four, which have legs above their feet, to leap withal upon the earth; 22. even these of them ye may eat; the locust after its kind, and the bald locust after its kind, and the cricket after its kind, and the grasshopper after its kind. 23. But all winged creeping things, which have four feet, are an abomination unto you.

24. And by these ye shall become unclean: whosoever toucheth the carcase of them shall be unclean until the even: 25. and whosoever beareth aught of the carcase of them shall wash his clothes, and be unclean until the even. 26. Every beast

22. *locust.* None of the four kinds of locusts mentioned are certainly known (RV Margin). For this reason also, later Jewish authorities, realising that it is impossible to avoid errors being made, declare every species of locust to be forbidden.

23. *which have four feet.* *i.e.* without the "bending legs."

24–28. Defilement Through Contact

24. *and by these.* The Sifra (and so Rashi) makes this paragraph a preface to *v.* 26f.

shall be unclean. *i.e.* incapable of taking part in Sanctuary worship, or of touching "holy" food.

until the even. When he had to bathe his body.

25. *beareth.* Carrying from one place to another. The impurity is passed on to the garments, and these also had to be purified.

19 הַתִּנְשֶׁמֶת וְאֶת־הַקָּאָת וְאֶת־הָרָחָם: וְאֶת הַחֲסִידָה הָאֲנָפָה
כ לְמִינָהּ וְאֶת־הַדּוּכִיפַת וְאֶת־הָעֲטַלֵּף: כָּל שֶׁרֶץ הָעוֹף
21 הַהֹלֵךְ עַל־אַרְבַּע שֶׁקֶץ הוּא לָכֶם: אַךְ אֶת־זֶה תֹּאכְלוּ
מִכֹּל שֶׁרֶץ הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע אֲשֶׁר־לֹא כְרָעַיִם
22 מִמַּעַל לְרַגְלָיו לְנַתֵּר בָּהֵן עַל־הָאָרֶץ: אֶת־אֵלֶּה מֵהֶם
תֹּאכֵלוּ אֶת־הָאַרְבֶּה לְמִינֵהוּ וְאֶת־הַסָּלְעָם לְמִינֵהוּ וְאֶת־
23 הַחַרְגֹּל לְמִינֵהוּ וְאֶת־הֶחָגָב לְמִינֵהוּ: וְכֹל שֶׁרֶץ הָעוֹף
24 אֲשֶׁר־לוֹ אַרְבַּע רַגְלָיִם שֶׁקֶץ הוּא לָכֶם: וּלְאֵלֶּה תִּטַּמְּאוּ
כה כָּל־הַנֹּגֵעַ בְּנִבְלָתָם יִטְמָא עַד־הָעָרֶב: וְכָל־הַנֹּשֵׂא מִנִּבְלָתָם
26 יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב: לְכָל־הַבְּהֵמָה אֲשֶׁר הוּא

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v. 21. ל קרי

18. *horned owl.* Or, "swan."

pelican. Mentioned several times in Scripture as leading a solitary life in desert places (Ps. CII, 7).

19. *stork.* The Heb. signifies a bird which is "kind and affectionate" to its young.

heron. Or, "ibis."

hoopoe. An uncertain word. The Rabbis understood it to be a species of grouse.

bat. Named together with moles as being a bird which prefers dark places (Isa. II, 20).

20–23. Winged Swarming Things

20. *winged creeping things.* Better, *winged swarming things* (AJ); insects that multiply rapidly and become a pest to man.

go upon all four. The phrase used here cannot be taken to mean that the insects were possessed of only four legs. The words probably refer to their method of locomotion, and signify, "that move like quadrupeds."

abomination. Better, *detestable thing;* see on *v.* 10.

21. *legs above their feet.* Better, *jointed legs* (AJ); bending hind legs, higher than their other legs.

which parteth the hoof, and is not cloven-footed, nor cheweth the cud, is unclean unto you : every one that toucheth them shall be unclean. 27. And whatsoever goeth upon its paws, among all beasts that go on all four, they are unclean unto you : whoso toucheth their carcase shall be unclean until the even. 28. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even : they are unclean unto you.

29. And these are they which are unclean unto you among the creeping things that creep upon the earth ; the weasel, and the mouse, and the great lizard after its kind, 30. and the gecko, and the land-crocodile, and the lizard, and the sand lizard, and the chameleon. 31. These are they which are unclean to you among all that creep : whosoever doth touch them, when they are dead, shall be unclean until the even. 32. And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean ; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherewith any work is done, it must be put into water, and it shall be unclean until the even ; then shall it be clean.*[vii] 33. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean,

of liability to infection ; as, otherwise, the distinction between metal or glazed ware and earthenware would have no meaning. In the latter case, the infection could not be removed by washing ; hence it had to be broken.

מַפְרֶסֶת פַּרְסָה וְשֹׁסַעַ | אֵינֶנָּה שֹׁסַעַת וְגֵרָה אֵינֶנָּה מַעֲלָה
27 טְמֵאִים הֵם לָכֶם כָּל־הַנֹּגֵעַ בְּהֶם יִטְמָא: וְכָל | הוֹלֵךְ עַל־
כַּפָּיו בְּכָל־הַחַיָּה הַהֹלֶכֶת עַל־אַרְבַּע טְמֵאִים הֵם לָכֶם
28 כָּל־הַנֹּגֵעַ בִּנִבְלָתָם יִטְמָא עַד־הָעָרֶב: וְהַנֹּשֵׂא אֶת־נִבְלָתָם
יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב טְמֵאִים הֵמָּה לָכֶם: ס
29 וְזֶה לָכֶם הַטָּמֵא בַּשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ הַחֹלֶד וְהָעַכְבָּר
ל וְהַצָּב לְמִינֵהוּ: וְהָאֲנָקָה וְהַכֹּחַ וְהַלְטָאָה וְהַחֹמֶט וְהַתִּנְשָׁמֶת:
31 אֵלֶּה הַטְּמֵאִים לָכֶם בְּכָל־הַשֶּׁרֶץ כָּל־הַנֹּגֵעַ בָּהֶם בְּמֹתָם
32 יִטְמָא עַד־הָעָרֶב: וְכֹל אֲשֶׁר־יִפֹּל עָלָיו מֵהֶם | בְּמֹתָם
יִטְמָא מִכָּל־כְּלִי־עֵץ אוֹ בֶגֶד אוֹ־עוֹר אוֹ שָׂק כָּל־כְּלִי
אֲשֶׁר־יֵעָשֶׂה מְלָאכָה בָהֶם בַּמַּיִם יוּבָא וְטָמֵא עַד־הָעָרֶב
שביעי 33 וְטָהֵר: וְכָל־כְּלִי־חֶרֶשׂ אֲשֶׁר־יִפֹּל מֵהֶם אֶל־תּוֹכוֹ כֹּל
34 אֲשֶׁר בְּתוֹכוֹ יִטְמָא וְאֹתוֹ תִשְׁבֹּרוּ: מִכָּל־הָאֹכֶל אֲשֶׁר

29–43. Unclean Creeping Things

29. *unclean.* Prohibited as food, and whose dead bodies are defiling.

30. *gecko.* This and the succeeding three names are of uncertain meaning, probably denoting species of lizards.

31. *when they are dead.* Unclean creatures do not therefore defile by contact while alive.

32. *any vessel.* These creatures, which come in close contact with filth and when dead are covered with parasites, needed to be particularly guarded against.

33. *earthen vessel.* This is evidence that the concept of "impurity" coincided to some extent with "infection," and that different grades of impurity were different degrees

and it ye shall break. 34. All food therein which may be eaten, that on which water cometh, shall be unclean: and all drink that may be drunk in every such vessel shall be unclean. 35. And every thing whereupon any part of their carcase falleth shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean unto you. 36. Nevertheless a fountain or a cistern wherein is a gathering of water shall be clean: but he who toucheth their carcase shall be unclean. 37. And if aught of their carcase fall upon any sowing seed which is to be sown, it is clean. 38. But if water be put upon the seed, and aught of their carcase fall thereon, it is unclean unto you.

39. And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. 40. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41. And every creeping thing that creepeth upon

38. *be put upon the seed.* Better, *be poured upon seed; i.e.* grain stored for food.

39. *die.* A natural death. The carcase of even a clean beast causes uncleanness. *Touching* the carcase infects the person; but *carrying* it necessitates also the washing of clothes.

40. *eateth of the carcase.* Forbidden in Deut. XIV, 21.

41. *creeping thing.* This verse continues the exposition of the Dietary Laws which had been interrupted by the regulations concerning defilement. It follows on *v.* 23.

יֵאָכֵל אֲשֶׁר יָבוֹא עָלָיו מַיִם יִטְמָא וְכָל־מַשְׁקֶה אֲשֶׁר יִשָּׁתֶה
לה בְּכָל־כְּלִי יִטְמָא׃ וְכֹל אֲשֶׁר־יִפֹּל מִנִּבְלָתָם ו עָלָיו יִטְמָא
36 תַּנּוּר וְכִירַיִם יֻתָּץ טְמֵאִים הֵם וּטְמֵאִים יִהְיוּ לָכֶם׃ אַךְ
מַעְיָן וּבּוֹר מִקְוֵה־מָיִם יִהְיֶה טָהוֹר וְנֹגֵעַ בְּנִבְלָתָם יִטְמָא׃
37 וְכִי יִפֹּל מִנִּבְלָתָם עַל־כָּל־זֶרַע זָרוּעַ אֲשֶׁר יִזָּרַע טָהוֹר
38 הוּא׃ וְכִי יֻתַּן־מַיִם עַל־זֶרַע וְנָפַל מִנִּבְלָתָם עָלָיו טָמֵא
39 הוּא לָכֶם׃ ס וְכִי יָמוּת מִן־הַבְּהֵמָה אֲשֶׁר־הִוא לָכֶם
מ לְאָכְלָה הַנֹּגֵעַ בְּנִבְלָתָהּ יִטְמָא עַד־הָעָרֶב׃ וְהָאֹכֵל מִנִּבְלָתָהּ
יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב וְהַנֹּשֵׂא אֶת־נִבְלָתָהּ יְכַבֵּס
41 בְּגָדָיו וְטָמֵא עַד־הָעָרֶב׃ וְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ

34. *all food therein.* The meaning is: if a dead creature fall into an earthen vessel wherein is food, the food becomes unclean only if it had at one time been moistened; the occasional moisture becoming a conductor of impurity for all times (cf. *v.* 38).

35. *oven, or range for pots.* The latter denotes a vessel in two compartments to receive two pots, the Heb. being in the dual. They were alike usually made of earthenware; therefore they had to be broken if rendered unclean.

36. *a fountain.* This verse states the exceptional case where the carcase has no defiling effect. When it falls into water of a well, spring, or a large cistern in which the water is collected in a natural manner (*i.e.* not drawn by a vessel), then it does not render the water unclean. Such "natural" waters are alone to be used for ritual purification. The minimum quantity for a ritual bath (Mikvah) is 24 cubic feet, so as to permit complete immersion.

but he who toucheth. Although it does not defile the water, it does affect anybody who touches it, even whilst it is in the cistern or pool.

37. *sowing seed.* *i.e.* seed to be planted. This does not contract impurity.

the earth is an abomination ; it shall not be eaten. 42. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath many feet, even all creeping things that creep upon the earth, them ye shall not eat ; for they are an abomination. 43. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. 44. For I am the LORD your God : sanctify yourselves therefore, and be ye holy ; for I am holy : neither shall ye defile yourselves with any manner of creeping thing that moveth upon the earth.*m 45. For

and abominable. Even as nothing that suggested the least taint could be associated with God, so it was the duty of the Israelites to strive, so far as it was attainable by man, to avoid whatever would defile them, whether physically or spiritually. Wherever men and women honestly strive after holy living, such striving carries its own fulfilment with it. Rabbi Pinchas ben Yair said : "Heedfulness leads to cleanness ; cleanness to purity ; purity to holiness ; holiness to humility ; humility to dread of sin ; dread of sin to saintliness (chassiduth) ; saintliness to the possession of the Holy Spirit (רוח הקודש)".

The Rabbis, translating as ever general principles of religion into terms of life, based the precept of Washing the hands before Meals on והתקדשתם ("sanctify yourselves").

for I am holy. "This constitutes the basis for your duty to sanctify yourselves, as well as the guarantee of your capacity to attain sanctification of life. Holiness is the very essence of the Divine being ; and, in breathing His spirit into you, He made you the partaker of His Divine nature, and endowed you with the power to attain to holiness. 'Because I am holy, you *shall* be holy, and you *can* be holy'" (S. R. Hirsch).

42 שֶׁקֶץ הוּא לֹא יֵאָכֵל׃ כֹּל הוֹלֵךְ עַל־גָּחוֹן וְכֹל ׀ הוֹלֵךְ
עַל־אַרְבַּע עַד כָּל־מַרְבֵּה רַגְלַיִם לְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־
43 הָאָרֶץ לֹא תֹאכְלוּם כִּי־שֶׁקֶץ הֵם׃ אַל־תְּשַׁקְּצוּ אֶת־
נַפְשֹׁתֵיכֶם בְּכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ וְלֹא תִטַּמְּאוּ בָהֶם וְנִטְמֵתֶם
44 בָּם׃ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים
כִּי קָדוֹשׁ אֲנִי וְלֹא תְטַמְּאוּ אֶת־נַפְשֹׁתֵיכֶם בְּכָל־הַשֶּׁרֶץ
מפטיר מה הָרֹמֵשׂ עַל־הָאָרֶץ׃ כִּי ׀ אֲנִי יְהוָה הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ

י"א v. 42. ר' רבתי והיא חצי דתורה באתיות v. 43. חסר א'

which dealt with the larger class of "swarming things," and refers to the smaller insects, like worms and slugs.

42. *belly.* The third letter of the word גחון is written in large character to make it stand out more boldly. It is the middle letter of the Pentateuch.

upon all four. *i.e.* snake-like creatures which have legs, like the scorpion.

whatsoever hath many feet. *e.g.* spiders, caterpillars, centipedes.

43. *not make yourselves abominable.* By eating any of the forbidden things. The Rabbis widened this warning into a prohibition of any action or habit which is calculated to provoke disgust, such as eating from unclean plates or taking one's food with unwashed hands.

44–47. Spiritual Purpose of the Laws

44. *sanctify yourselves therefore, and be ye holy.* lit. "strive after holiness and ye shall be holy"; *i.e.* the mere striving after holiness, in itself sanctifies (Hermann Cohen).

Israel is bidden to be holy. This demand has two aspects —one positive and the other negative. The positive aspect may be called the Imitation of God; see on xix, 2. The negative aspect means the withdrawal from things impure

I am the LORD that brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

46. This is the law of the beast, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: 47. to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

For the Lesson from the Prophets, II Samuel VI–VII, 17 *see* The Haftorahs, p. 354.

On Sabbath Hachodesh, the Haftorah is Ezekiel XLV, 16-XLVI, 18, *p.* 456.

For the Blessings before and after the Haftorah, see p. 330.

מִצְרַיִם לִהְיֹת לָכֶם לֵאלֹהִים וִהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ
אֲנִי: זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף וְכֹל נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׁת 46
בַּמָּיִם וּלְכָל־נֶפֶשׁ הַשֹּׁרֶצֶת עַל־הָאָרֶץ: לְהַבְדִּיל בֵּין 47
הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין הַחַיָּה הַנֶּאֱכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר
לֹא תֵאָכֵל:

45. *that brought you up out of the land of Egypt.* To Him the Israelites owe their freedom; therefore, He has the authority to dictate His will to them. The verse also indicates that the purpose God had in delivering them from bondage was to bring them to His sanctifying service.

46–47. These verses form the epilogue to the chapter. A brief resumé of the Dietary Laws and the rules of koshering are found in Dayan Lazarus, *The Ways of Her Household*, Part I, 1–37; and M. Friedlander, *The Jewish Religion*, 455–466.

takes place *after* purification, is merely the token of re-admission into the camp (Katzenelsohn). The sanitary interpretation of the laws of purity is, however, contested by other authorities who, on their side, would rule out the hygienic motive altogether. They point to the Scripture passages which over and over again state that the supreme end of these laws is to lead men to holiness, and preserve them from anything that is defiling or that would exclude them from the Sanctuary. Strong arguments can thus be marshalled in favour of either view. However, while neither the hygienic nor the levitical motive can by itself account for all the facts, the two views are not mutually exclusive. Thus, in regard to Sabbath observance, Scripture assigns both a religious motive (Exod. xx, 11) and a social motive (Deut. v, 14). In the same manner, the eating of flesh of an animal torn in the fields is in one place forbidden for reasons of holiness (Exod. xxii, 30), and in another place plainly for reasons of hygiene (Lev. xi, 39, 40).

It is to be noted that most laws of purity and impurity apply only in reference to the Sanctuary and the holy objects connected with it. They did not apply in ordinary life, or to persons who did not intend to enter the Sanctuary.

Chapter XII

Purification after Child-birth

After the birth of a child, the mother brought a burnt-offering and a sin-offering at the Sanctuary, and thereby became ritually clean. Many non-Jewish commentators connect the regulation with the doom pronounced on Eve (Gen. iii, 16). Life and death are in this way associated with the idea of the first sin in the Garden of Eden. Motherhood would thus in itself be a sinful thing, and its occurrence require purification and atonement. Such a thought, however, is utterly foreign to the general teaching of Scripture. "Be fruitful and multiply, and replenish the earth" (Gen. i, 28), is the first command in the Torah; and childlessness was regarded as the worst calamity.

The more acceptable view is that the Law deals solely with the physical secretions attendant on child-birth. The mother becomes unclean through conditions attendant on parturition, but not the child. If impurity were associated with child-birth as a fact in nature, the child, who is

IV. THAZRIA

(Chapters XII and XIII)

LAWS OF PURIFICATION

Chapters XII-XV

Food laws were dealt with in the last chapter. We now have laws of purification in regard to a) child-birth (xii); b) leprosy (xiii, xiv); c) bodily secretions (xv). (Another rite of purification, after contact with a human corpse, is expounded in Num. xix). There is abundant evidence that the laws of purity and impurity were from the earliest times faithfully observed in Israel. These laws, however, underwent various amplifications in the course of centuries; and not long after the Destruction of the Second Temple, disappeared, for the greater part, from Jewish life, even in Palestine. Only such comments as are essential to the understanding of the general meaning of the Text will here be given. The detailed exposition of this complex subject, with its successive expansions (the "institutions" of Ezra, the modifications of the early Scribes and the Pharisees, and the deviating practice among later sects) must be sought for in specialist works, or in commentaries for the learned.

There are two distinct views in regard to the laws of purity and impurity: one, that they are hygienic; the other, that they are "levitical," *i.e.* purely religious. Advocates of the hygienic view hold that the sources of impurity in Scripture—disease or death, the disintegrating corpse of man or beast, skin-diseases, and disorders in connection with sex-life—are in the main physical. In all these cases—they hold—impurity is equivalent to infection or the danger of infection; the rules of separation are intended to prevent the spread of infection; and the prescribed purification, whether by water or fire, is really *disinfection.* The procedure of purification bears out the character of disinfection. At no stage is there prescribed any prayer or formula to be recited; and the sacrifice, which invariably

IV. THAZRIA

Chapter XII

12 1. And the Lord spake unto Moses, saying,
2. Speak unto the children of Israel, saying, If a
woman conceive seed, and bear a man child, then
she shall be unclean seven days; as in the days of
the separation of her sickness shall she be unclean.
3. And in the eighth day the flesh of his foreskin
shall be circumcised. 4. And she shall continue
in the blood of her purifying three and thirty days;
she shall touch no hallowed thing, nor come into
the sanctuary, until the days of her purifying be
fulfilled. 5. But if she bear a maid child, then
she shall be unclean two weeks, as in her impurity:
and she shall continue in the blood of her purifying
three-score and six days. 6. And when the days
of her purifying are fulfilled, for a son, or for a
daughter, she shall bring a lamb of the first year
for a burnt offering, and a young pigeon, or a
turtledove, for a sin offering, unto the door of the

than a male, since the mother's purification was the same for either sex.

6. *burnt offering . . . sin offering.* They are not here given in the usual order, which prescribes the sin-offering before the burnt-offering. The sin-offering was here merely a purgation offering, as with other cases of uncleanness (cf. xv, 30), where no sin had been committed (Sifra). The burnt-offering symbolised rededication to God, after the period of abstention from the Sanctuary.

unto the door. As it was only after the offerings had been sacrificed that she was again clean, she could not

Cap. XII. יב

27 כז פ פ פ

יב 1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ 2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים
3 כִּימֵי נִדַּת דְּוֹתָהּ תִּטְמָא׃ וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשַׂר
4 עָרְלָתוֹ׃ וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב בִּדְמֵי טָהֳרָהּ
בְּכָל־קֹדֶשׁ לֹא־תִגָּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מְלֹאת
ה יְמֵי טָהֳרָהּ׃ וְאִם־נְקֵבָה תֵּלֵד וְטָמְאָה שְׁבֻעַיִם כְּנִדָּתָהּ
6 וְשִׁשִּׁים יוֹם וְשֵׁשֶׁת יָמִים תֵּשֵׁב עַל־דְּמֵי טָהֳרָהּ׃ וּבִמְלֹאת
יְמֵי טָהֳרָהּ לְבֵן אוֹ לְבַת תָּבִיא כֶּבֶשׂ בֶּן־שְׁנָתוֹ לְעֹלָה וּבֶן

קמץ נרגיע v. 4.

the cause of the mother's defilement, would itself have been unclean.

2. *seven days.* Her uncleanness is of the same strict degree as that during menstruation (xviii, 19). Seven days after that period, the ritual bath of purification is taken. During the remainder of the forty (or eighty) days she is only unclean as regards the Sanctuary (see *v.* 4).

3. *circumcised.* See Gen. xvii. This proves that the purification of the mother was solely from her physical condition. The circumcision is not a means of purifying the child; because in that case, we should have expected a ceremony of purification for a female child. The Rabbis deduced from the words "the eighth *day*" that the rite must be performed on that day, even if it be the Sabbath; and during the daytime, not at night.

5. *two weeks.* There is no satisfactory explanation why the period is doubled when a female child is born. It cannot be because a female was regarded as more defiling

tent of meeting, unto the priest: 7. and he shall offer it before the LORD, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male or a female. 8. And if her means suffice not for a lamb, then she shall take two turtledoves, or two young pigeons; the one for a burnt offering, and the other for a sin offering: and the priest shall make atonement for her, and she shall be clean.

CHAPTER XIII

13 1. And the LORD spake unto Moses and unto Aaron

found to be afflicted, he was compelled to reside outside the camp.

It is to the ceremony of purification that we have to turn for the idea which underlies the treatment of the leper. That ceremony can bear only one interpretation; viz., the leper suffered from a *physical* impurity which debarred him from fulfilling his duty as an Israelite towards the Sanctuary. In the same manner that a priest who suffered from a bodily blemish could not officiate in the Sanctuary, so an Israelite, who was hideously disfigured, was disqualified from membership in "a kingdom of priests." During his leprosy, he was accounted as dead; when he recovered, he had to be formally rededicated as an Israelite to the service of God.

The Rabbis regard leprosy as a Providential affliction in punishment for slander or tale bearing (מצורע מוציא שם רע); thus teaching that the slanderer is a moral leper, and should find no place in the camp of Israel.

CHAPTER XIII

2–8. EARLY SYMPTOMS OF THE DISEASE

1. ***and unto Aaron.*** To diagnose the disease—one of the functions of the priesthood.

יוֹנָה אוֹ־תֹר לְחַטָּאת אֶל־פֶּתַח אֹהֶל־מוֹעֵד אֶל־הַכֹּהֵן׃
7 וְהִקְרִיבוֹ לִפְנֵי יְהוָה וְכִפֶּר עָלֶיהָ וְטָהֲרָה מִמְּקֹר דָּמֶיהָ
8 זֹאת תּוֹרַת הַיֹּלֶדֶת לַזָּכָר אוֹ לַנְּקֵבָה׃ וְאִם־לֹא תִמְצָא
יָדָהּ דֵּי שֶׂה וְלָקְחָה שְׁתֵּי־תֹרִים אוֹ שְׁנֵי בְנֵי יוֹנָה אֶחָד
לְעֹלָה וְאֶחָד לְחַטָּאת וְכִפֶּר עָלֶיהָ הַכֹּהֵן וְטָהֵרָה׃ פ

Cap. XIII. יג

יג 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ אָדָם כִּי־יִהְיֶה

bring the animals beyond the entrance of the Tent of Meeting.

7. *he shall offer it.* *i.e.* each one of the two offerings.

make atonement. See on 1, 4. The meaning is here that by virtue of the offerings, the cause which had made it impossible for her to come to the Sanctuary was *obliterated.*

8. *two young pigeons.* As with the sin-offering of the poor in v, 7.

In our days, the mother visits the synagogue as soon as convalescence and circumstances permit, in order to render thanks for her recovery, and to offer prayer on behalf of the new-born child (Authorized Prayer Book, p. 312).

Chapters XIII–XIV

THE LAW OF LEPROSY

The prominence given to this subject must be due to the prevalence of this class of malady in the Near East; and this explanation is confirmed by the frequent reference to leprosy in the Bible.

As stated in the last chapter, many authorities regard these regulations as based only on sanitary principles. A suspected person was isolated for a period of time until the diagnosis became more certain; and when he was

saying, 2. When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests: 3. and the priest shall look on the plague in the skin of the flesh: and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy: and the priest shall look on him, and pronounce him unclean. 4. And if the bright spot be white in the skin of his flesh, and the appearance thereof be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up him that hath the plague seven days: 5. and the priest shall look on him the seventh day: and, behold, if in his eyes the plague be at a stay, and the plague be not spread in the skin, then the priest shall shut him up seven days more :*ii 6. and the priest shall look on him again the seventh day: and, behold, if the plague be dim, and the plague be not spread in the skin, then the priest shall pronounce him clean: it is a scab: and he shallwash

4. *shut up him.* The purpose of the period of isolation was to prevent him, during the time of doubt, from defiling others by contact, should he really be infected.

seven days. What is now called leprosy is a slow developing disease, and very little difference would be discernible in the space of a week.

5. *stay.* There has been no alteration for better or worse.

spread in the skin. *i.e.* deeper into the skin, attacking the cutis as well as the cuticle.

6. *dim.* *i.e.* fainter in appearance and, therefore, giving

בְּעוֹר־בְּשָׂרוֹ שְׂאֵת אֹו־סַפַּחַת אֹו בַהֶרֶת וְהָיָה בְעוֹר־בְּשָׂרוֹ
לְנֶגַע צָרָעַת וְהוּבָא אֶל־אַהֲרֹן הַכֹּהֵן אֹו אֶל־אַחַד מִבָּנָיו
3 הַכֹּהֲנִים: וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בְּעוֹר־הַבָּשָׂר וְשֵׂעָר
בַּנֶּגַע הָפַךְ לָבָן וּמַרְאֵה הַנֶּגַע עָמֹק מֵעוֹר בְּשָׂרוֹ נֶגַע צָרַעַת
4 הוּא וְרָאָהוּ הַכֹּהֵן וְטִמֵּא אֹתוֹ: וְאִם־בַּהֶרֶת לְבָנָה הִוא
בְּעוֹר בְּשָׂרוֹ וְעָמֹק אֵין־מַרְאֶה מִן־הָעוֹר וּשְׂעָרָה לֹא־הָפַךְ
ה לָבָן וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֶּגַע שִׁבְעַת יָמִים: וְרָאָהוּ הַכֹּהֵן
בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה הַנֶּגַע עָמַד בְּעֵינָיו לֹא־פָשָׂה הַנֶּגַע
שני 6 בָּעוֹר וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים שֵׁנִית: וְרָאָהוּ הַכֹּהֵן
אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי שֵׁנִית וְהִנֵּה כֵהָה הַנֶּגַע וְלֹא־פָשָׂה

2. *the skin of his flesh.* Possibly a technical term for the cuticle, as distinct from the real skin ; see on *v.* 5.

rising. A tumor.

scab. A scurf which can fall off or be peeled away.

bright spot. A glossy patch.

the plague of leprosy. The Heb. is more accurately translated, " a stroke of leprosy." It has been questioned by many authorities whether the word צרעת corresponds to the English term " leprosy." In the latter, the most notable features are the swelling of organs and the rotting of the limbs. Nothing is here mentioned of these disfigurements. Moreover, leprosy is normally an incurable disease, whereas צרעת is deemed curable. In some of the paragraphs in this chapter a form of leprosy, known as elephantiasis, seems to be meant. Probably, the term was used in a wide sense, and included certain types of what we call " leprosy," as well as less malignant diseases of the skin.

he shall be brought. Or, " it (viz., the matter of the infection) shall be brought " (Ehrlich), to determine whether the malady was of such a character, or had so developed, as to make it necessary for the person to leave the camp.

3. *pronounce him unclean. i.e.* ritually defiled and unfit to enter the Sanctuary.

his clothes, and be clean. 7. But if the scab spread abroad in the skin, after that he hath shewn himself to the priest for his cleansing, he shall shew himself to the priest again: 8. and the priest shall look, and, behold, if the scab be spread in the skin, then the priest shall pronounce him unclean: it is leprosy.

9. When the plague of leprosy is in a man, then he shall be brought unto the priest; 10. and the priest shall look, and, behold, if there be a white rising in the skin, and it have turned the hair white, and there be quick raw flesh in the rising, 11. it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean: he shall not shut him up; for he is unclean. 12. And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his feet, as far as appeareth to the priest; 13. then the priest shall look: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean. 14. But whensoever raw flesh appeareth in him, he shall be unclean. 15. And the priest shall look on the raw flesh, and pronounce him unclean: the raw flesh is unclean: it is leprosy.

12–17. These verses apparently refer to common white leprosy. It is less serious than elephantiasis or leprosy proper. The health of the person remains normal during the time the malady persists, and it generally passes off after a while. There is only discoloration of the skin in this milder form of infection.

הַנֶּגַע בָּעוֹר וְטָהֲרוֹ הַכֹּהֵן מִסְפַּחַת הִוא וְכִבֶּס בְּגָדָיו וְטָהֵר׃
7 וְאִם־פָּשֹׂה תִפְשֶׂה הַמִּסְפַּחַת בָּעוֹר אַחֲרֵי הֵרָאתוֹ אֶל־
8 הַכֹּהֵן לְטָהֳרָתוֹ וְנִרְאָה שֵׁנִית אֶל־הַכֹּהֵן׃ וְרָאָה הַכֹּהֵן
וְהִנֵּה פָּשְׂתָה הַמִּסְפַּחַת בָּעוֹר וְטִמְּאוֹ הַכֹּהֵן צָרַעַת הִוא׃ פ
9 נֶגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל־הַכֹּהֵן׃ וְרָאָה הַכֹּהֵן
וְהִנֵּה שְׂאֵת־לְבָנָה בָּעוֹר וְהִיא הָפְכָה שֵׂעָר לָבָן וּמִחְיַת
11 בָּשָׂר חַי בַּשְּׂאֵת׃ צָרַעַת נוֹשֶׁנֶת הִוא בְּעוֹר בְּשָׂרוֹ וְטִמְּאוֹ
12 הַכֹּהֵן לֹא יַסְגִּרֶנּוּ כִּי טָמֵא הוּא׃ וְאִם־פָּרֹחַ תִּפְרַח הַצָּרַעַת

יג 10. v. שי רשה

evidence of passing away (Ibn Ezra).

wash his clothes. An outward symbol that he was freed from suspicion, and could now associate with his brethren and join in the life of the Community. Several Jewish authorities, however, are of opinion that wherever Scripture enjoins washing of the garments, bathing the body is to be also understood.

7. *spread abroad in the skin.* Better, *spread into the skin.*

9–17. Diagnosing the Disease

This paragraph deals with the person who is suddenly attacked by the disease, or in whom it has developed rapidly, without the preliminary symptoms described above.

9. *he shall be brought.* See on *v.* 2.

10. *a white rising.* In the disease of elephantiasis, one of the early manifestations is the growth of vesicles of a glistening white hue, which burst and discharge a whitish fluid.

in the skin. As in *v.* 5; the disease had penetrated to the cutis.

quick raw flesh. *i.e.* it is an open sore.

11. *old leprosy.* Confirmed leprosy; the malady is definitely established as rooted in the system by the presence of quick raw flesh and white hair. No preliminary isolation is necessary; it is a clear case of uncleanness.

16. Or if the raw flesh turn again, and be changed unto white, then he shall come unto the priest, 17. and the priest shall look on him: and, behold, if the plague be turned into white, then the priest shall pronounce him clean that hath the plague: he is clean.*iii

18. And when the flesh hath in the skin thereof a boil, and it is healed, 19. and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be shewed to the priest; 20. and the priest shall look, and, behold, if the appearance thereof be lower than the skin, and the hair thereof be turned white, then the priest shall pronounce him unclean: it is the plague of leprosy, it hath broken out in the boil. 21. But if the priest look on it, and, behold, there be no white hairs therein, and it be not lower than the skin, but be dim, then the priest shall shut him up seven days: 22. and if it spread abroad in the skin, then the priest shall pronounce him unclean: it is a plague. 23. But if the bright spot stay in its place, and be not spread, it is the scar of the boil; and the priest shall pronounce him clean.*iv (**ii)

24. Or when the flesh hath in the skin thereof a burning by fire, and the quick flesh of the burning become a bright spot, reddish-white, or white; 25. then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and the appearance thereof be deeper than the skin; it is leprosy, it hath broken out in the burning: and the priest shall pronounce him unclean: it is

בָּעוֹר וְכִפְתָּה הַצָּרַעַת אֶת כָּל־עוֹר הַנֶּגַע מֵרֹאשׁוֹ וְעַד
13 רַגְלָיו לְכָל־מַרְאֵה עֵינֵי הַכֹּהֵן: וְרָאָה הַכֹּהֵן וְהִנֵּה כִּסְּתָה
הַצָּרַעַת אֶת־כָּל־בְּשָׂרוֹ וְטִהַר אֶת־הַנֶּגַע כֻּלּוֹ הָפַךְ לָבֶן
14 מו טָהוֹר הוּא: וּבְיוֹם הֵרָאוֹת בּוֹ בָּשָׂר חַי יִטְמָא: וְרָאָה
הַכֹּהֵן אֶת־הַבָּשָׂר הַחַי וְטִמְּאוֹ הַבָּשָׂר הַחַי טָמֵא הוּא
16 צָרַעַת הוּא: אוֹ כִי יָשׁוּב הַבָּשָׂר הַחַי וְנֶהְפַּךְ לְלָבָן וּבָא
17 אֶל־הַכֹּהֵן: וְרָאָהוּ הַכֹּהֵן וְהִנֵּה נֶהְפַּךְ הַנֶּגַע לְלָבָן וְטִהַר
הַכֹּהֵן אֶת־הַנֶּגַע טָהוֹר הוּא: פ שלישי
18 וּבָשָׂר כִּי־יִהְיֶה בּוֹ־בְעֹרוֹ שְׁחִין וְנִרְפָּא: וְהָיָה בִּמְקוֹם
19 הַשְּׁחִין שְׂאֵת לְבָנָה אוֹ בַהֶרֶת לְבָנָה אַדְמְדֶּמֶת וְנִרְאָה
כ אֶל־הַכֹּהֵן: וְרָאָה הַכֹּהֵן וְהִנֵּה מַרְאֵהּ שָׁפֵל מִן־הָעוֹר
וּשְׂעָרָה הָפַךְ לָבָן וְטִמְּאוֹ הַכֹּהֵן נֶגַע־צָרַעַת הוּא בַּשְּׁחִין
21 פָּרָחָה: וְאִם ו יִרְאֶנָּה הַכֹּהֵן וְהִנֵּה אֵין־בָּהּ שֵׂעָר לָבָן וּשְׁפָלָה
אֵינֶנָּה מִן־הָעוֹר וְהִיא כֵּהָה וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים:
22 23 וְאִם־פָּשֹׂה תִּפְשֶׂה בָּעוֹר וְטִמֵּא הַכֹּהֵן אֹתוֹ נֶגַע הוּא: וְאִם־
תַּחְתֶּיהָ תַּעֲמֹד הַבַּהֶרֶת לֹא פָשְׂתָה צָרֶבֶת הַשְּׁחִין הִוא רביעי
24 וְטִהֲרוֹ הַכֹּהֵן: ס אוֹ בָשָׂר כִּי־יִהְיֶה בְעֹרוֹ מִכְוַת־אֵשׁ כשתן
וְהָיְתָה מִחְיַת הַמִּכְוָה בַּהֶרֶת לְבָנָה אַדְמְדֶּמֶת אוֹ לְבָנָה: מחוב׳)
כה וְרָאָה אֹתָהּ הַכֹּהֵן וְהִנֵּה נֶהְפַּךְ שֵׂעָר לָבָן בַּבַּהֶרֶת וּמַרְאֶהָ
עָמֹק מִן־הָעוֹר צָרַעַת הִוא בַּמִּכְוָה פָּרָחָה וְטִמְּאוֹ אֹתוֹ הַכֹּהֵן

v. 23. קמץ בזיק

18–28. Special Symptoms of Leprosy

18. *boil.* Probably a form of ulcer is here intended.
23. *scar.* Or, "inflammation."

the plague of leprosy. 26. But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the skin, but be dim; then the priest shall shut him up seven days; 27. and the priest shall look upon him the seventh day: if it spread abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. 28. And if the bright spot stay in its place, and be not spread in the skin, but be dim; it is the rising of the burning, and the priest shall pronounce him clean: for it is the scar of the burning.*v

29. And when a man or woman hath a plague upon the head or upon the beard, 30. then the priest shall look on the plague: and, behold, if the appearance thereof be deeper than the skin, and there be in it yellow thin hair, then the priest shall pronounce him unclean: it is a scall, it is leprosy of the head or of the beard. 31. And if the priest look on the plague of the scall, and, behold, the appearance thereof be not deeper than the skin, and there be no black hair in it, then the priest shall shut up him that hath the plague of the scall seven days: 32. and in the seventh day the priest shall look on the plague: and, behold, if the scall be not spread, and there be in it no yellow hair, and the appearance of the scall be not deeper than the skin, 33. then he shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more: 34. and in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, and

26 נֶגַע צָרַעַת הִוא: וְאִם ו יַרְאֶנָּה הַכֹּהֵן וְהִנֵּה אֵין־בַּבֶּהָרֶת
שֵׂעָר לָבָן וּשְׁפָלָה אֵינֶנָּה מִן־הָעוֹר וְהוּא כֵּהֶה וְהִסְגִּירוֹ
27 הַכֹּהֵן שִׁבְעַת יָמִים: וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי אִם־
פָּשֹׂה תִפְשֶׂה בָּעוֹר וְטִמֵּא הַכֹּהֵן אֹתוֹ נֶגַע צָרָעַת הוּא:
28 וְאִם־תַּחְתֶּיהָ תַּעֲמֹד הַבַּהֶרֶת לֹא־פָשְׂתָה בָעוֹר וְהִוא כֵּהָה
חמישי שְׂאֵת הַמִּכְוָה הִוא וְטִהֲרוֹ הַכֹּהֵן כִּי־צָרֶבֶת הַמִּכְוָה הִוא: פ
29 וְאִישׁ אוֹ אִשָּׁה כִּי־יִהְיֶה בּוֹ נֶגַע בְּרֹאשׁ אוֹ בְזָקָן: וְרָאָה
הַכֹּהֵן אֶת־הַנָּגַע וְהִנֵּה מַרְאֵהוּ עָמֹק מִן־הָעוֹר וּבוֹ שֵׂעָר
צָהֹב דָּק וְטִמֵּא אֹתוֹ הַכֹּהֵן נֶתֶק הוּא צָרַעַת הָרֹאשׁ אוֹ
31 הַזָּקָן הִוא: וְכִי־יִרְאֶה הַכֹּהֵן אֶת־נֶגַע הַנֶּתֶק וְהִנֵּה אֵין
מַרְאֵהוּ עָמֹק מִן־הָעוֹר וְשֵׂעָר שָׁחֹר אֵין בּוֹ וְהִסְגִּיר הַכֹּהֵן
32 אֶת־נֶגַע הַנֶּתֶק שִׁבְעַת יָמִים: וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בַּיּוֹם
הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשָׂה הַנָּתֶק וְלֹא־הָיָה בּוֹ שֵׂעָר צָהֹב
33 וּמַרְאֵה הַנָּתֶק אֵין עָמֹק מִן־הָעוֹר: וְהִתְגַּלָּח וְאֶת־הַנָּתֶק
לֹא יְגַלֵּחַ וְהִסְגִּיר הַכֹּהֵן אֶת־הַנָּתֶק שִׁבְעַת יָמִים שֵׁנִית:
34 וְרָאָה הַכֹּהֵן אֶת־הַנָּתֶק בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשָׂה
הַנָּתֶק בָּעוֹר וּמַרְאֵהוּ אֵינֶנּוּ עָמֹק מִן־הָעוֹר וְטִהֲרוֹ אֹתוֹ
לה הַכֹּהֵן וְכִבֶּס בְּגָדָיו וְטָהֵר: וְאִם־פָּשֹׂה יִפְשֶׂה הַנָּתֶק בָּעוֹר

ג׳ רבתי v. 35.

29–44. Leprosy on Head and Face

29. *plague.* In this paragraph, a form of elephantiasis seems to be treated.

30. *scall.* The Heb. denotes, "what one is inclined to scratch or tear away."

31. *no black hair.* So long as there was black hair on the infected spot, or it grew black hair (see *v.* 37), the man was not to be regarded as a leper.

the appearance thereof be not deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. 35. But if the scall spread abroad in the skin after his cleansing; 36. then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for the yellow hair; he is unclean. 37. But if in his eyes the scall be at a stay, and black hair be grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

38. And when a man or a woman hath in the skin of their flesh bright spots, even white bright spots; 39. then the priest shall look: and, behold, if the bright spots in the skin of their flesh be of a dull white; it is a tetter, it hath broken out in the skin; he is clean.*vi (**iii)

40. And if a man's hair be fallen off his head, he is bald; yet is he clean. 41. And if his hair be fallen off from the front part of his head, he is forehead bald; yet is he clean. 42. But if there be in the bald head, or the bald forehead, a reddish-white plague; it is leprosy breaking out in his bald head, or his bald forehead. 43. Then the priest shall look upon him: and, behold, if the rising of the plague be reddish-white in his bald head, or in his bald forehead, as the appearance of leprosy in the skin of the flesh; 44. he is a leprous man, he is unclean: the priest shall surely pronounce him unclean; his plague is in his head.

45. And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall

36 אַחֲרֵי טָהֳרָתוֹ: וְרָאָהוּ הַכֹּהֵן וְהִנֵּה פָּשָׂה הַנֶּתֶק בָּעוֹר
37 לֹא־יְבַקֵּר הַכֹּהֵן לַשֵּׂעָר הַצָּהֹב טָמֵא הוּא: וְאִם־בְּעֵינָיו
עָמַד הַנֶּתֶק וְשֵׂעָר שָׁחֹר צָמַח־בּוֹ נִרְפָּא הַנֶּתֶק טָהֹר הוּא
38 וְטִהֲרוֹ הַכֹּהֵן: ס וְאִישׁ אוֹ־אִשָּׁה כִּי־יִהְיֶה בְעוֹר־בְּשָׂרָם
39 בֶּהָרֹת בֶּהָרֹת לְבָנֹת: וְרָאָה הַכֹּהֵן וְהִנֵּה בְעוֹר־בְּשָׂרָם
בֶּהָרֹת כֵּהוֹת לְבָנֹת בֹּהַק הוּא פָּרַח בָּעוֹר טָהֹר הוּא: ס
ששי (שלישי מחוב׳) ס 41 וְאִישׁ כִּי יִמָּרֵט רֹאשׁוֹ קֵרֵחַ הוּא טָהוֹר הוּא: וְאִם מִפְּאַת
42 פָּנָיו יִמָּרֵט רֹאשׁוֹ גִּבֵּחַ הוּא טָהוֹר הוּא: וְכִי־יִהְיֶה בַּקָּרַחַת
אוֹ בַגַּבַּחַת נֶגַע לָבָן אֲדַמְדֶּם צָרַעַת פֹּרַחַת הוּא בְּקָרַחְתּוֹ
43 אוֹ בְגַבַּחְתּוֹ: וְרָאָה אֹתוֹ הַכֹּהֵן וְהִנֵּה שְׂאֵת־הַנֶּגַע לְבָנָה
אֲדַמְדֶּמֶת בְּקָרַחְתּוֹ אוֹ בְגַבַּחְתּוֹ כְּמַרְאֵה צָרַעַת עוֹר בָּשָׂר:
44 אִישׁ־צָרוּעַ הוּא טָמֵא הוּא טַמֵּא יְטַמְּאֶנּוּ הַכֹּהֵן בְּרֹאשׁוֹ
מה נִגְעוֹ: וְהַצָּרוּעַ אֲשֶׁר־בּוֹ הַנֶּגַע בְּגָדָיו יִהְיוּ פְרֻמִים וְרֹאשׁוֹ

38. *bright spots.* See *v.* 2.

39. *tetter.* Old English for, "freckled spot," a skin disease which is not leprous.

40. *fallen off.* The falling away of the hair was one of the symptons that accompanied elephantiasis (see on *v.* 29); but in itself it was not a feature that rendered a person unclean, even if the head were left entirely bald.

42. *bald head.* Baldness from the crown backwards to the neck.

43. *in the skin of the flesh.* *i.e.* when the disease occurs in any other part of the body.

45–46. Treatment of the Leper

45. *the leper.* The word is in the masculine; the female sufferer also left the camp and lived apart, but was not required to tear her garments and uncover her head (Sifra).

his clothes. The customs of the leper are those of a mourner. He was to regard himself as one upon whom death had laid its hand. His was a living death, not only

cry, Unclean, unclean.

46. All the days wherein the plague is in him he shall be unclean; he shall dwell alone: without the camp shall his dwelling be.

47. The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment; 48. whether it be in warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; 49. if the plague be greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in any thing of skin; it is the plague of leprosy, and shall be shewed unto the priest: 50. and the priest shall look upon the plague, and shut up that which hath the plague seven days: 51. and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in the skin, whatever service skin is used for; the plague is a fretting leprosy; it is unclean. 52. And he shall burn the garment, whether the warp or the woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire. 53. And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; 54. then the priest shall command that

47. *garment.* The Heb. can refer to any cloth material, not necessarily an article of apparel.

48. *in warp, or woof.* Or, "woven or knitted stuff."

51. *fretting.* *i.e.* malignant; "fret" in Old English for "to eat."

46 יִהְיֶה פָּרוּעַ וְעַל־שָׂפָם יַעְטֶה וְטָמֵא ׀ טָמֵא יִקָּרֵא: כָּל־יְמֵי
אֲשֶׁר הַנֶּגַע בּוֹ יִטְמָא טָמֵא הוּא בָּדָד יֵשֵׁב מִחוּץ לַמַּחֲנֶה
47 מוֹשָׁבוֹ: ס וְהַבֶּגֶד כִּי־יִהְיֶה בּוֹ נֶגַע צָרַעַת בְּבֶגֶד צֶמֶר
48 אוֹ בְּבֶגֶד פִּשְׁתִּים: אוֹ בִשְׁתִי אוֹ בְעֵרֶב לַפִּשְׁתִּים וְלַצָּמֶר
49 אוֹ בְעוֹר אוֹ בְכָל־מְלֶאכֶת עוֹר: וְהָיָה הַנֶּגַע יְרַקְרַק ׀ אוֹ
אַדְמְדָם בַּבֶּגֶד אוֹ בָעוֹר אוֹ־בַשְׁתִי אוֹ־בָעֵרֶב אוֹ בְכָל־כְּלִי־
נ עוֹר נֶגַע צָרַעַת הוּא וְהָרְאָה אֶת־הַכֹּהֵן: וְרָאָה הַכֹּהֵן אֶת־
51 הַנֶּגַע וְהִסְגִּיר אֶת־הַנֶּגַע שִׁבְעַת יָמִים: וְרָאָה אֶת־הַנֶּגַע
בַּיּוֹם הַשְּׁבִיעִי כִּי־פָשָׂה הַנֶּגַע בַּבֶּגֶד אוֹ־בַשְׁתִי אוֹ־בָעֵרֶב
אוֹ בָעוֹר לְכָל אֲשֶׁר־יֵעָשֶׂה הָעוֹר לִמְלָאכָה צָרַעַת מַמְאֶרֶת
52 הַנֶּגַע טָמֵא הוּא: וְשָׂרַף אֶת־הַבֶּגֶד אוֹ אֶת־הַשְׁתִי ׀ אוֹ אֶת־
הָעֵרֶב בַּצֶּמֶר אוֹ בַפִּשְׁתִּים אוֹ אֶת־כָּל־כְּלִי הָעוֹר אֲשֶׁר־
53 יִהְיֶה בּוֹ הַנֶּגַע כִּי־צָרַעַת מַמְאֶרֶת הִוא בָּאֵשׁ תִּשָּׂרֵף: וְאִם־
יִרְאֶה הַכֹּהֵן וְהִנֵּה לֹא־פָשָׂה הַנֶּגַע בַּבֶּגֶד אוֹ בַשְׁתִי אוֹ
54 בָעֵרֶב אוֹ בְכָל־כְּלִי־עוֹר: וְצִוָּה הַכֹּהֵן וְכִבְּסוּ אֵת אֲשֶׁר־

in the physical sense, as suffering from a loathsome and lingering disease; but also in the spiritual sense, as cut off from the life of the Community of Israel.

unclean, unclean. To warn people from touching them. In later times, lepers wore a bell for the same purpose.

46. *alone.* Better, *apart.*

47–59. Leprosy of Garments

The materials could have become infected with the disease through contact with a leper or his sores. Some explain the spots on the garments as caused by mildew, or by some parasitic infection, analogous in its effects to leprosy of the body.

they wash the thing wherein the plague is, and he shall shut it up seven days more:*vii (**iv) 55. and the priest shall look, after that the plague is washed: and, behold, if the plague have not changed its colour, and the plague be not spread, it is unclean; thou shalt burn it in the fire: it is a fret, whether the bareness be within or without. 56. And if the priest look, and, behold, the plague be dim after the washing thereof, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:*m 57. and if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it is breaking out: thou shalt burn that wherein the plague is with fire. 58. And the garment, either the warp, or the woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. 59. This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or the woof, or any thing of skin, to pronounce it clean, or to pronounce it unclean.

For the Lesson from the Prophets, II Kings IV, 42–V, 19, *see* The Haftorahs, p. 366.

When THAZRIA *and* METZORA *are combined, read the Haftorah for* METZORA.

For the Blessings before and after the Haftorah, see p. 330.

נה בִּוֹ הַנֶּגַע וְהִסְגִּירוֹ שִׁבְעַת־יָמִים שֵׁנִית: וְרָאָה הַכֹּהֵן אַחֲרֵי שביעי
הֻכַּבֵּס אֶת־הַנֶּגַע וְהִנֵּה לֹא־הָפַךְ הַנֶּגַע אֶת־עֵינוֹ וְהַנֶּגַע לֹא כשהן
פָּשָׂה טָמֵא הוּא בְּאֵשׁ תִּשְׂרְפֶנּוּ פְּחֶתֶת הִוא בְּקָרַחְתּוֹ אוֹ מחוב׳)
56 בִּנְבַהַתּוֹ: וְאִם רָאָה הַכֹּהֵן וְהִנֵּה כֵהָה הַנֶּגַע אַחֲרֵי הֻכַּבֵּס
אֹתוֹ וְקָרַע אֹתוֹ מִן־הַבֶּגֶד אוֹ מִן־הָעוֹר אוֹ מִן־הַשְׁתִי אוֹ
57 מִן־הָעֵרֶב: וְאִם־תֵּרָאֶה עוֹד בַּבֶּגֶד אוֹ־בַשְׁתִי אוֹ־בָעֵרֶב מפטיר
אוֹ בְכָל־כְּלִי־עוֹר פַּרַחַת הִוא בָּאֵשׁ תִּשְׂרְפֶנּוּ אֵת אֲשֶׁר־
58 בּוֹ הַנָּגַע: וְהַבֶּגֶד אוֹ־הַשְׁתִי אוֹ־הָעֵרֶב אוֹ־כָל־כְּלִי הָעוֹר
59 אֲשֶׁר תְּכַבֶּס וְסָר מֵהֶם הַנֶּגַע וְכֻבַּס שֵׁנִית וְטָהֵר: זֹאת
תּוֹרַת נֶגַע־צָרָעַת בֶּגֶד הַצֶּמֶר אוֹ הַפִּשְׁתִּים אוֹ הַשְׁתִי אוֹ
הָעֵרֶב אוֹ כָל־כְּלִי־עוֹר לְטַהֲרוֹ אוֹ לְטַמְּאוֹ:

55. *it is a fret.* It has eaten into the cloth.

whether the bareness be within or without. lit. "in its front-baldness or its back-baldness"; whether the thread-bare appearance be on the right or on the reverse side.

59. *this is the law.* The purpose of this regulation is the same as that of the leprous body, viz., to remove from the camp of Israel everything which was unclean.

V. METZORA

Chapter XIV

14 1. And the Lord spake unto Moses, saying, 2. This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest: 3. and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; 4. then shall the priest command to take for him that is to be cleansed two living clean birds, and cedar wood, and scarlet, and hyssop: 5. and the priest shall command to kill one of the birds in an earthen vessel over running water: 6. as for the living

cedar wood. The most durable of woods, with the strongest resisting power to decay; and, therefore, symbolical of the cured leper who overcame the putrefying effects of his disease. Maimonides, however, declares, "I do not know at present the reason of any of these things"; viz., the cedar-wood, hyssop and scarlet.

scarlet. According to Rabbinic tradition, a band of wool, dipped into scarlet, was used.

hyssop. See on Exod. xii, 22; it was a convenient instrument for sprinkling, as its leaves readily absorb the liquid and freely give it out when shaken. It was used in ceremonies of purification where sprinkling was included (Num. xix, 6, 18), and therefore became later associated with the idea of cleanliness (Ps. li, 9).

5. *kill one of the birds.* For the blood required in the ceremony; as a contrast to the other bird which was allowed to live, thus representing the state of death from which the leper has escaped and of the new life to which he could now look forward.

running water. lit. "living water"; *i.e.* water fresh from a spring, or a stream; the natural symbol for life, freshness, and purity. The blood flowed into the vessel which contained the water.

Cap. XIV. יד

28 כח פ פ פ

יד 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: זֹאת תִּהְיֶה תּוֹרַת הַמְצֹרָע
3 בְּיוֹם טָהֳרָתוֹ וְהוּבָא אֶל־הַכֹּהֵן: וְיָצָא הַכֹּהֵן אֶל־מִחוּץ
לַמַּחֲנֶה וְרָאָה הַכֹּהֵן וְהִנֵּה נִרְפָּא נֶגַע־הַצָּרַעַת מִן־הַצָּרוּעַ:
4 וְצִוָּה הַכֹּהֵן וְלָקַח לַמִּטַּהֵר שְׁתֵּי־צִפֳּרִים חַיּוֹת טְהֹרוֹת
ה וְעֵץ אֶרֶז וּשְׁנִי תוֹלַעַת וְאֵזֹב: וְצִוָּה הַכֹּהֵן וְשָׁחַט אֶת־
6 הַצִּפּוֹר הָאֶחָת אֶל־כְּלִי־חֶרֶשׂ עַל־מַיִם חַיִּים: אֶת־הַצִּפֹּר

V METZORA

(Chapters XIV-XV)

Chapter XIV, 1–32. Purification of a Leper

2. *day.* The Rabbis took this phrase literally, and ruled that the purification could not take place at night.

he shall be brought. To an appointed place outside the camp. Or, "it (the news of the leper's recovery) shall be brought (*i.e.* reported) to the priest" (Ehrlich); see on xiii, 2.

3. *out of the camp.* To the leper.

shall look. The priest had to satisfy himself that the disease had completely passed away, before commencing the ceremony of purification.

4. *command to take.* The birds and articles required for the ceremony were not necessarily provided by the leper himself. This fact disposes of the idea that the birds were intended as a sacrifice, as in that case they must have been supplied by the person on whose behalf they were offered. And further, no portion of the birds was placed on the Altar. The first part of the ceremony must be interpreted as a symbolic representation of the leper's restoration to life and his re-admission to the camp of Israel.

bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: 7. and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronouce him clean, and shall let go the living bird into the open field. 8. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water, and he shall be clean : and after that he shall come into the camp, but shall dwell outside his tent seven days. 9. And it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off : and he shall wash his clothes, and he shall bathe his flesh in water, and he shall be clean. 10. And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and one log of oil. 11. And the priest that cleanseth him shall set the man that is to be cleansed, and those things, before the LORD, at the door of the tent of meeting : 12. and the priest shall take one of the

10. *ephah.* Approximately a bushel.
log. About one pint.

11. *at the door of.* See on XII, 6. In the time of the Second Temple, he was brought to what was known as Nicanor's Gate which divided the Women's Court from the Court of the Israelites. The latter, but not the former Court, was regarded as part of the Sanctuary.

הַחַיָּה יִקַּח אֹתָהּ וְאֶת־עֵץ הָאֶרֶז וְאֶת־שְׁנִי הַתּוֹלַעַת וְאֶת־
הָאֵזֹב וְטָבַל אוֹתָם וְאֶת הַצִּפֳּר הַחַיָּה בְּדַם הַצִּפּוֹר הַשְּׁחֻטָה
7 עַל הַמַּיִם הַחַיִּים: וְהִזָּה עַל הַמִּטַהֵר מִן־הַצָּרַעַת שֶׁבַע
פְּעָמִים וְטִהֲרוֹ וְשִׁלַּח אֶת־הַצִּפֳּר הַחַיָּה עַל־פְּנֵי הַשָּׂדֶה:
8 וְכִבֶּס הַמִּטַהֵר אֶת־בְּגָדָיו וְגִלַּח אֶת־כָּל־שְׂעָרוֹ וְרָחַץ בַּמַּיִם
וְטָהֵר וְאַחַר יָבוֹא אֶל־הַמַּחֲנֶה וְיָשַׁב מִחוּץ לְאָהֳלוֹ שִׁבְעַת
9 יָמִים: וְהָיָה בַּיּוֹם הַשְּׁבִיעִי יְגַלַּח אֶת־כָּל־שְׂעָרוֹ אֶת־רֹאשׁוֹ
וְאֶת־זְקָנוֹ וְאֵת גַּבֹּת עֵינָיו וְאֶת־כָּל־שְׂעָרוֹ יְגַלֵּחַ וְכִבֶּס אֶת־
י בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְטָהֵר: וּבַיּוֹם הַשְּׁמִינִי יִקַּח
שְׁנֵי־כְבָשִׂים תְּמִימִם וְכַבְשָׂה אַחַת בַּת־שְׁנָתָהּ תְּמִימָה
וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשָּׁמֶן וְלֹג אֶחָד
11 שָׁמֶן: וְהֶעֱמִיד הַכֹּהֵן הַמְטַהֵר אֶת הָאִישׁ הַמִּטַהֵר וְאֹתָם
12 לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: וְלָקַח הַכֹּהֵן אֶת־הַכֶּבֶשׂ

7. *pronounce him clean.* He could now rejoin his brethren, although a further ceremony was necessary before he was permitted to approach the Sanctuary.

let go the living bird. In like manner, the leper had been spared from death, and was free to enter the camp.

8. *shave.* This is part of the rites of purification, since the disease specially attacked the hair; see next *v.*

outside his tent seven days. An intermediate stage between his complete isolation and his complete liberty which was to restore to him his religious privileges, and with them his full social rights (Kalisch).

9. *shave.* No longer to purify him of his former defilement, but to prepare him for the rite of consecration, even as the Levites should be shaven (Num. VIII, 7) before their induction to the service of the Sanctuary.

wash his clothes. Cf. the preparation of the Levites prior to their consecration (Num. VIII, 7).

he-lambs, and offer him for a guilt offering, and the log of oil, and wave them for a wave offering before the LORD:*ii 13. and he shall kill the he-lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary: for as the sin offering is the priest's, so is the guilt offering: it is most holy: 14. and the priest shall take of the blood of the guilt offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: 15. and the priest shall take of the log of oil, and pour it into the palm of his own left hand: 16. and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: 17. and of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the guilt offering: 18. and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed: and the priest shall make atonement for him before the LORD.

15. *of the log of oil.* *i.e.* some of the additional log, mentioned in *v.* 10. This was different from the anointing of the High Priest upon whose head the oil was poured (VIII, 12). Here the priest only "put" it on the person's head.

הָאֶחָד וְהִקְרִיב אֹתוֹ לְאָשָׁם וְאֶת־לֹג הַשָּׁמֶן וְהֵנִיף אֹתָם
שני 13 תְּנוּפָה לִפְנֵי יְהוָה: וְשָׁחַט אֶת־הַכֶּבֶשׂ בִּמְקוֹם אֲשֶׁר
יִשְׁחַט אֶת־הַחַטָּאת וְאֶת־הָעֹלָה בִּמְקוֹם הַקֹּדֶשׁ כִּי כַחַטָּאת
14 הָאָשָׁם הוּא לַכֹּהֵן קֹדֶשׁ קָדָשִׁים הוּא: וְלָקַח הַכֹּהֵן מִדַּם
הָאָשָׁם וְנָתַן הַכֹּהֵן עַל־תְּנוּךְ אֹזֶן הַמִּטַּהֵר הַיְמָנִית וְעַל־
טו בֹּהֶן יָדוֹ הַיְמָנִית וְעַל־בֹּהֶן רַגְלוֹ הַיְמָנִית: וְלָקַח הַכֹּהֵן
16 מִלֹּג הַשָּׁמֶן וְצָק עַל־כַּף הַכֹּהֵן הַשְּׂמְאלִית: וְטָבַל הַכֹּהֵן
אֶת־אֶצְבָּעוֹ הַיְמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ הַשְּׂמְאלִית
17 וְהִזָּה מִן־הַשֶּׁמֶן בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה: וּמִיֶּתֶר
הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ יִתֵּן הַכֹּהֵן עַל־תְּנוּךְ אֹזֶן הַמִּטַּהֵר
הַיְמָנִית וְעַל־בֹּהֶן יָדוֹ הַיְמָנִית וְעַל־בֹּהֶן רַגְלוֹ הַיְמָנִית עַל
18 דַּם הָאָשָׁם: וְהַנּוֹתָר בַּשֶּׁמֶן אֲשֶׁר עַל־כַּף הַכֹּהֵן יִתֵּן עַל־
19 רֹאשׁ הַמִּטַּהֵר וְכִפֶּר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה: וְעָשָׂה הַכֹּהֵן

12. *guilt offering.* This was the first of the three offerings sacrificed on behalf of the cleansed leper. He had been completely cut off from his people and, therefore, his first act was to renew his covenant, as an Israelite, with God. It was explained on VII, 1 that the guilt-offering was not an expiatory sacrifice, but a forfeit which was offered when a man had made restitution. By his severance from the life of the community, the leper had failed to bring his dues to the Sanctuary, and so took the earliest opportunity to place his forfeit on the Altar.

wave offering. See on VII, 30; and Num. VIII, 11. The act of waving had the additional significance of dedicating the bringer of the sacrifice to the service of the Most High.

13. *is the priest's.* See VII, 6f.

14. *ear . . . hand . . . foot.* This ceremony was identical with that of the consecration of the priests, and had the same significance; see on VIII, 23.

19. And the priest shall offer the sin offering, and make atonement for him that is to be cleansed because of his uncleanness; and afterward he shall kill the burnt offering: 20. and the priest shall offer the burnt offering and the meal offering upon the altar: and the priest shall make atonement for him, and he shall be clean.*iii (**v)

21. And if he be poor, and cannot get so much, then he shall take one he-lamb for a guilt offering to be waved, to make atonement for him, and one tenth part of an ephah of fine flour mingled with oil for a meal offering, and a log of oil; 22. and two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. 23. And on the eighth day he shall bring them for his cleansing unto the priest, unto the door of the tent of meeting, before the LORD. 24. And the priest shall take the lamb of the guilt offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD: 25. and he shall kill the lamb of the guilt offering, and the priest shall take of the blood of the guilt offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: 26. and the priest shall pour of the oil into the palm of his own left hand: 27. and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD: 28. and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and

אֶת־הַחַטָּאת וְכִפֶּר עַל־הַמִּטַּהֵר מִטֻּמְאָתוֹ וְאַחַר יִשְׁחַט
כ אֶת־הָעֹלָה׃ וְהֶעֱלָה הַכֹּהֵן אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה הַמִּזְבֵּחָה
21 וְכִפֶּר עָלָיו הַכֹּהֵן וְטָהֵר׃ ס וְאִם־דַּל הוּא וְאֵין יָדוֹ שלישי
מַשֶּׂגֶת וְלָקַח כֶּבֶשׂ אֶחָד אָשָׁם לִתְנוּפָה לְכַפֵּר עָלָיו וְעִשָּׂרוֹן שי כשהן
22 סֹלֶת אֶחָד בָּלוּל בַּשֶּׁמֶן לְמִנְחָה וְלֹג שָׁמֶן׃ וּשְׁתֵּי תֹרִים מחוב׳)
אוֹ שְׁנֵי בְנֵי יוֹנָה אֲשֶׁר תַּשִּׂיג יָדוֹ וְהָיָה אֶחָד חַטָּאת וְהָאֶחָד
23 עֹלָה׃ וְהֵבִיא אֹתָם בַּיּוֹם הַשְּׁמִינִי לְטָהֳרָתוֹ אֶל־הַכֹּהֵן
24 אֶל־פֶּתַח אֹהֶל־מוֹעֵד לִפְנֵי יְהוָה׃ וְלָקַח הַכֹּהֵן אֶת־כֶּבֶשׂ
הָאָשָׁם וְאֶת־לֹג הַשָּׁמֶן וְהֵנִיף אֹתָם הַכֹּהֵן תְּנוּפָה לִפְנֵי
כה יְהוָה׃ וְשָׁחַט אֶת־כֶּבֶשׂ הָאָשָׁם וְלָקַח הַכֹּהֵן מִדַּם הָאָשָׁם
וְנָתַן עַל־תְּנוּךְ אֹזֶן־הַמִּטַּהֵר הַיְמָנִית וְעַל־בֹּהֶן יָדוֹ הַיְמָנִית
26 וְעַל־בֹּהֶן רַגְלוֹ הַיְמָנִית׃ וּמִן־הַשֶּׁמֶן יִצֹק הַכֹּהֵן עַל־כַּף
27 הַכֹּהֵן הַשְּׂמְאלִית׃ וְהִזָּה הַכֹּהֵן בְּאֶצְבָּעוֹ הַיְמָנִית מִן־הַשֶּׁמֶן
28 אֲשֶׁר עַל־כַּפּוֹ הַשְּׂמְאלִית שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה׃ וְנָתַן
הַכֹּהֵן מִן־הַשֶּׁמֶן ׀ אֲשֶׁר עַל־כַּפּוֹ עַל־תְּנוּךְ אֹזֶן הַמִּטַּהֵר
הַיְמָנִית וְעַל־בֹּהֶן יָדוֹ הַיְמָנִית וְעַל־בֹּהֶן רַגְלוֹ הַיְמָנִית עַל־
29 מְקוֹם דַּם הָאָשָׁם׃ וְהַנּוֹתָר מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּף הַכֹּהֵן
ל יִתֵּן עַל־רֹאשׁ הַמִּטַּהֵר לְכַפֵּר עָלָיו לִפְנֵי יְהוָה׃ וְעָשָׂה
אֶת־הָאֶחָד מִן־הַתֹּרִים אוֹ מִן־בְּנֵי הַיּוֹנָה מֵאֲשֶׁר תַּשִּׂיג יָדוֹ׃

19. *sin offering.* viz., the ewe-lamb mentioned in *v.* 10. The sin-offering was, in this case, nothing more than a medium of purification ; see on XII, 6.

20. *meal offering.* The flour and the oil (see *v.* 10). This final sacrifice expressed the gratitude of the former leper.

21–32. In the case of poverty, the demand for the guilt-offering remains, but the other two animal sacrifices are replaced by turtle-doves or young pigeons, as in XII, 8.

upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the guilt offering: 29. and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement for him before the LORD. 30. And he shall offer one of the turtledoves, or of the young pigeons, such as he is able to get; 31. even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meal offering: and the priest shall make atonement for him that is to be cleansed before the LORD. 32. This is the law of him in whom is the plague of leprosy, who is not able to get that which pertaineth to his cleansing.*iv (**vi)

33. And the LORD spake unto Moses and unto Aaron, saying, 34. When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; 35. then he that owneth the house shall come and tell the priest, saying, There seemeth to me to be as it were a plague in the house: 36. and the priest shall command that they empty the house, before the priest go in to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: 37. and he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, and the appearance

37. ***strakes.*** **Streaks; *i.e.* the plague had eaten into the material of the wall.**

31 אֵת אֲשֶׁר־תַּשִּׂיג יָדוֹ אֶת־הָאֶחָד חַטָּאת וְאֶת־הָאֶחָד עֹלָה
32 עַל־הַמִּנְחָה וְכִפֶּר הַכֹּהֵן עַל הַמְטַהֵר לִפְנֵי יְהוָה: זֹאת תּוֹרַת
רביעי אֲשֶׁר־בּוֹ נֶגַע צָרָעַת אֲשֶׁר לֹא־תַשִּׂיג יָדוֹ בְּטָהֳרָתוֹ: ס
33 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: כִּי תָבֹאוּ אֶל־ שני כשהן
34 אֶרֶץ כְּנַעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לַאֲחֻזָּה וְנָתַתִּי נֶגַע צָרַעַת מחוב׳)
לה בְּבֵית אֶרֶץ אֲחֻזַּתְכֶם: וּבָא אֲשֶׁר־לוֹ הַבַּיִת וְהִגִּיד לַכֹּהֵן
36 לֵאמֹר כְּנֶגַע נִרְאָה לִי בַּבָּיִת: וְצִוָּה הַכֹּהֵן וּפִנּוּ אֶת־הַבַּיִת
בְּטֶרֶם יָבֹא הַכֹּהֵן לִרְאוֹת אֶת־הַנֶּגַע וְלֹא יִטְמָא כָּל־אֲשֶׁר
37 בַּבָּיִת וְאַחַר כֵּן יָבֹא הַכֹּהֵן לִרְאוֹת אֶת־הַבָּיִת: וְרָאָה אֶת־
הַנֶּגַע וְהִנֵּה הַנֶּגַע בְּקִירֹת הַבַּיִת שְׂקַעֲרוּרֹת יְרַקְרַקֹּת אוֹ

33–53. Leprosy in a House

As with leprosy in a garment (XIII, 47f), different theories are advanced to account for the phenomena described in this paragraph. The disease may have been caused by some parasitic fungus akin to that which causes dry rot. Others suppose that parasitic insects had nested in the house, or a nitrous incrustation had formed in the walls.

33. *saying.* We must understand some such words as, "Speak unto the children of Israel."

34. *when ye be come.* In the Wilderness the Israelites dwelt in tents (see *v.* 8), and if the disease attacked the material of the tent, the law of XIII, 47f applied. The Torah accordingly prescribes for the time when the Israelites shall have settled in their land and inhabit houses.

I put. This form of speech is used, because all phenomena are ultimately the consequence of the Divine will.

36. *empty the house.* Until the priest formally pronounced the house infected, its contents were not unclean. Similarly a man was not leprous, until the priest passed the verdict upon him. All the furniture was removed before the inspection, to save it from being defiled, should the house be condemned.

thereof be lower than the wall; 38. then the priest shall go out of the house to the door of the house, and shut up the house seven days: 39. and the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; 40. then the priest shall command that they take out the stones in which the plague is, and cast them into an unclean place without the city: 41. and he shall cause the house to be scraped within round about, and they shall pour out the mortar that they scrape off without the city into an unclean place: 42. and they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house. 43. And if the plague come again, and break out in the house, after that he hath taken out the stones, and after he hath scraped the house, and after it is plaistered; 44. then the priest shall come in and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean. 45. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place. 46. Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. 47. And he that lieth in the house shall wash his clothes; 48. And if the priest shall come in, and look, and, behold, the plague hath not spread in the house, after the house was plaistered; then the priest shall pronounce the house clean, because the plague is

38 אַדְמַדְּמֹת וּמַרְאֵיהֶן שָׁפֵל מִן־הַקִּיר׃ וְיָצָא הַכֹּהֵן מִן־הַבַּיִת
39 אֶל־פֶּתַח הַבָּיִת וְהִסְגִּיר אֶת־הַבַּיִת שִׁבְעַת יָמִים׃ וְשָׁב
הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְרָאָה וְהִנֵּה פָּשָׂה הַנֶּגַע בְּקִירֹת הַבָּיִת׃
מ וְצִוָּה הַכֹּהֵן וְחִלְצוּ אֶת־הָאֲבָנִים אֲשֶׁר בָּהֶן הַנֶּגַע וְהִשְׁלִיכוּ
41 אֹתָהֶן אֶל־מִחוּץ לָעִיר אֶל־מָקוֹם טָמֵא׃ וְאֶת־הַבַּיִת יַקְצַע
מִבַּיִת סָבִיב וְשָׁפְכוּ אֶת־הֶעָפָר אֲשֶׁר הִקְצוּ אֶל־מִחוּץ
42 לָעִיר אֶל־מָקוֹם טָמֵא׃ וְלָקְחוּ אֲבָנִים אֲחֵרוֹת וְהֵבִיאוּ
43 אֶל־תַּחַת הָאֲבָנִים וְעָפָר אַחֵר יִקַּח וְטָח אֶת־הַבָּיִת׃ וְאִם־
יָשׁוּב הַנֶּגַע וּפָרַח בַּבַּיִת אַחַר חִלַּץ אֶת־הָאֲבָנִים וְאַחֲרֵי
44 הִקְצוֹת אֶת־הַבַּיִת וְאַחֲרֵי הִטּוֹחַ׃ וּבָא הַכֹּהֵן וְרָאָה וְהִנֵּה
פָּשָׂה הַנֶּגַע בַּבַּיִת צָרַעַת מַמְאֶרֶת הִוא בַּבַּיִת טָמֵא הוּא׃
מה וְנָתַץ אֶת־הַבַּיִת אֶת־אֲבָנָיו וְאֶת־עֵצָיו וְאֵת כָּל־עֲפַר הַבָּיִת
46 וְהוֹצִיא אֶל־מִחוּץ לָעִיר אֶל־מָקוֹם טָמֵא׃ וְהַבָּא אֶל־הַבַּיִת
47 כָּל־יְמֵי הִסְגִּיר אֹתוֹ יִטְמָא עַד־הָעָרֶב׃ וְהַשֹּׁכֵב בַּבַּיִת
48 יְכַבֵּס אֶת־בְּגָדָיו וְהָאֹכֵל בַּבַּיִת יְכַבֵּס אֶת־בְּגָדָיו׃ וְאִם־בֹּא
יָבֹא הַכֹּהֵן וְרָאָה וְהִנֵּה לֹא־פָשָׂה הַנֶּגַע בַּבַּיִת אַחֲרֵי הִטַּח

40. *take out the stones*. This is analogous to cutting out the infected part of a garment (XIII, 56).

unclean place. *i.e.* a place known to be unclean and used for such a purpose.

43–45. The re-appearance of the plague in the house was analogous to the recurrence of the malady in a leper (XIII, 7f) and demanded measures of the utmost stringency. As the leper had to be excluded from the camp, so had every part of the house to be removed from the city.

47. *lieth in the house*. This presupposes a longer stay in the house and, therefore, the garments are likewise defiled.

48. *shall come in*. After the house had been in quarantine for a week, or at the end of the second week.

healed. 49. And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: 50. and he shall kill one of the birds in an earthen vessel over running water: 51. and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: 52. and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: 53. but he shall let go the living bird out of the city into the open field: so shall he make atonement for the house: and it shall be clean.*v

54. This is the law for all manner of plague of leprosy, and for a scall; 55. and for the leprosy of a garment, and for a house; 56. and for a rising and for a scab, and for a bright spot: 57. to teach when it is unclean, and when it is clean: this is the law of leprosy.

Chapter XV

15 1. And the Lord spake unto Moses and to Aaron, saying, 2. Speak unto the children of Israel, and say unto them, When any man hath an issue out of his flesh, because of his issue he is unclean. 3. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. 4. Every bed whereon he that hath the issue lieth shall be unclean: and every thing whereon he sitteth shall be unclean. 5. And whosoever

49 אֶת־הַבַּיִת וְטָהֵר הַכֹּהֵן אֶת־הַבַּיִת כִּי נִרְפָּא הַנָּגַע: וְלָקַח
לְחַטֵּא אֶת־הַבַּיִת שְׁתֵּי צִפֳּרִים וְעֵץ אֶרֶז וּשְׁנִי תוֹלַעַת וְאֵזֹב:
נ וְשָׁחַט אֶת־הַצִּפֹּר הָאַחַת אֶל־כְּלִי־חֶרֶשׂ עַל־מַיִם חַיִּים:
51 וְלָקַח אֶת־עֵץ הָאֶרֶז וְאֶת־הָאֵזֹב וְאֶת ׀ שְׁנִי הַתּוֹלַעַת וְאֶת
הַצִּפֹּר הַחַיָּה וְטָבַל אֹתָם בְּדַם הַצִּפֹּר הַשְּׁחוּטָה וּבַמַּיִם
52 הַחַיִּם וְהִזָּה אֶל־הַבַּיִת שֶׁבַע פְּעָמִים: וְחִטֵּא אֶת־הַבַּיִת
בְּדַם הַצִּפּוֹר וּבַמַּיִם הַחַיִּים וּבַצִּפֹּר הַחַיָּה וּבְעֵץ הָאֶרֶז
53 וּבָאֵזֹב וּבִשְׁנִי הַתּוֹלַעַת: וְשִׁלַּח אֶת־הַצִּפֹּר הַחַיָּה אֶל־
חמישי 54 מִחוּץ לָעִיר אֶל־פְּנֵי הַשָּׂדֶה וְכִפֶּר עַל־הַבַּיִת וְטָהֵר: זֹאת
נה הַתּוֹרָה לְכָל־נֶגַע הַצָּרַעַת וְלַנָּתֶק: וּלְצָרַעַת הַבֶּגֶד וְלַבָּיִת:
56 57 וְלַשְּׂאֵת וְלַסַּפַּחַת וְלַבֶּהָרֶת: לְהוֹרֹת בְּיוֹם הַטָּמֵא וּבְיוֹם
הַטָּהֹר זֹאת תּוֹרַת הַצָּרָעַת: פ

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טז 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: דַּבְּרוּ אֶל־בְּנֵי
יִשְׂרָאֵל וַאֲמַרְתֶּם אֲלֵהֶם אִישׁ אִישׁ כִּי יִהְיֶה זָב מִבְּשָׂרוֹ
3 זוֹבוֹ טָמֵא הוּא: וְאת תִּהְיֶה טֻמְאָתוֹ בְּזוֹבוֹ רָר בְּשָׂרוֹ
4 אֶת־זוֹבוֹ אוֹ־הֶחְתִּים בְּשָׂרוֹ מִזּוֹבוֹ טֻמְאָתוֹ הִוא: כָּל־

י״ד 58. v. שי ושה

49. *to cleanse.* The ceremony of removing the impurity of the house was the same as with a leper.

53. *make atonement for the house.* Only purification is implied; cf. Exod. xxix, 36, where the priests are told to make atonement for the Altar.

54. *this is the law.* These four concluding verses summarise the contents of the section, chaps. xiii–xiv.

57. *to teach.* The word is to be connected with, "This is the law" (*v.* 54) and properly signifies "to give a decision." The meaning is: "This is instruction concerning all manner . . . to decide when it is unclean."

toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even. 6. And he that sitteth on any thing whereon he that hath the issue sat shall wash his clothes, and bathe himself in water, and be unclean until the even. 7. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. 8. And if he that hath the issue spit upon him that is clean ; then he shall wash his clothes, and bathe himself in water, and be unclean until the even. 9. And what saddle soever he that hath the issue rideth upon shall be unclean. 10. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth those things shall wash his clothes, and bathe himself in water, and be unclean until the even. 11. And whomsoever he that hath the issue toucheth, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even. 12. And the earthen vessel, which he that hath the issue toucheth, shall be broken : and every vessel of wood shall be rinsed in water. 13. And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes ; and he shall bathe his flesh in running water, and shall be clean. 14. And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tent of meeting, and give them unto the priest : 15. and the priest shall

הַמִּשְׁכָּב אֲשֶׁר יִשְׁכַּב עָלָיו הַזָּב יִטְמָא וְכָל־הַכְּלִי אֲשֶׁר
ה יֵשֵׁב עָלָיו יִטְמָא: וְאִישׁ אֲשֶׁר יִגַּע בְּמִשְׁכָּבוֹ יְכַבֵּס בְּגָדָיו
6 וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב: וְהַיֹּשֵׁב עַל־הַכְּלִי אֲשֶׁר
יֵשֵׁב עָלָיו הַזָּב יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב:
7 וְהַנֹּגֵעַ בִּבְשַׂר הַזָּב יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־
8 הָעָרֶב: וְכִי־יָרֹק הַזָּב בַּטָּהוֹר וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם
9 וְטָמֵא עַד־הָעָרֶב: וְכָל־הַמֶּרְכָּב אֲשֶׁר יִרְכַּב עָלָיו הַזָּב
י יִטְמָא: וְכָל־הַנֹּגֵעַ בְּכֹל אֲשֶׁר יִהְיֶה תַּחְתָּיו יִטְמָא עַד־
הָעָרֶב וְהַנּוֹשֵׂא אוֹתָם יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־
11 הָעָרֶב: וְכֹל אֲשֶׁר יִגַּע־בּוֹ הַזָּב וְיָדָיו לֹא־שָׁטַף בַּמַּיִם
12 וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב: וּכְלִי־חֶרֶשׂ

חצי הספר בפסוקים v. 7.

Chapter XV, 1–30. Impurity of Issues

This chapter treats of physical secretions which render a person unclean, precluding him from coming into contact with anything appertaining to the Sanctuary. The gentile was excluded from these regulations, since he was exempt from all obligations in respect to the Holy Place. In *v.* 2 the reference is to a chronic discharge as the result of a contagious disease. The person thus afflicted becomes unclean, and is regarded as a source of ritual, no less than physical, infection. The uncleanness, described in *v.* 16–18, did not apply to laymen. It involved merely absence from the 'camp,' which in Rabbinic exegesis was taken to mean the Sanctuary proper and the Levite encampment around the Sanctuary. It also involved abstention from sacrificial food (*terumah* and *maaser*). If the prescribed priestly ablutions had been taken, the prohibition ceased in regard to the Levite

offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for him before the LORD for his issue.*vi (**vii)

16. And if any man's flow of seed go out from him, then he shall bathe all his flesh in water, and be unclean until the even. 17. And every garment, and every skin, whereon is the flow of seed, shall be washed with water, and be unclean until the even. 18. The woman also with whom a man shall lie with flow of seed, they shall both bathe themselves in water, and be unclean until the even.

19. And if a woman have an issue, and her issue in her flesh be blood, she shall be in her separation seven days: and whosoever toucheth her shall be unclean until the even. 20. And every thing that she lieth upon in her separation shall be unclean: everything also that she sitteth upon shall be unclean. 21. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. 22. And whosoever toucheth any thing that she sitteth upon shall wash his clothes, and bathe himself in water, and be unclean until the even. 23. And if it be on the bed, or on any thing whereon she sitteth, when he touched it, he shall be unclean until the even. 24. And if any man lie with her, and her impurity be upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean.

25. And if a woman have an issue of her blood many days not in the time of her impurity, or if

13 אֲשֶׁר־יִגַּע־בּוֹ הַזָּב וְשָׁטַף זוֹבוֹ בַּמָּיִם׃ וְכִי־
יִטְהַר הַזָּב מִזּוֹבוֹ וְסָפַר לוֹ שִׁבְעַת יָמִים לְטָהֳרָתוֹ וְכִבֶּס
14 בְּגָדָיו וְרָחַץ בְּשָׂרוֹ בְּמַיִם חַיִּים וְטָהֵר׃ וּבַיּוֹם הַשְּׁמִינִי
יִקַּח־לוֹ שְׁתֵּי תֹרִים אוֹ שְׁנֵי בְנֵי יוֹנָה וּבָא ו לִפְנֵי יְהוָה אֶל־
טו פֶּתַח אֹהֶל מוֹעֵד וּנְתָנָם אֶל־הַכֹּהֵן׃ וְעָשָׂה אֹתָם הַכֹּהֵן
אֶחָד חַטָּאת וְהָאֶחָד עֹלָה וְכִפֶּר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה
16 מִזּוֹבוֹ׃ ס וְאִישׁ כִּי־תֵצֵא מִמֶּנּוּ שִׁכְבַת־זָרַע וְרָחַץ שני
עי כשהן
17 בַּמַּיִם אֶת־כָּל־בְּשָׂרוֹ וְטָמֵא עַד־הָעָרֶב׃ וְכָל־בֶּגֶד וְכָל־ מחוב׳)
עוֹר אֲשֶׁר־יִהְיֶה עָלָיו שִׁכְבַת־זָרַע וְכֻבַּס בַּמַּיִם וְטָמֵא עַד־
18 הָעָרֶב׃ וְאִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אֹתָהּ שִׁכְבַת־זָרַע וְרָחֲצוּ
בַּמַּיִם וְטָמְאוּ עַד־הָעָרֶב׃ פ
19 וְאִשָּׁה כִּי־תִהְיֶה זָבָה דָּם יִהְיֶה זֹבָהּ בִּבְשָׂרָהּ שִׁבְעַת יָמִים
כ תִּהְיֶה בְנִדָּתָהּ וְכָל־הַנֹּגֵעַ בָּהּ יִטְמָא עַד־הָעָרֶב׃ וְכֹל אֲשֶׁר
תִּשְׁכַּב עָלָיו בְּנִדָּתָהּ יִטְמָא וְכֹל אֲשֶׁר־תֵּשֶׁב עָלָיו יִטְמָא׃
21 וְכָל־הַנֹּגֵעַ בְּמִשְׁכָּבָהּ יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־
22 הָעָרֶב׃ וְכָל־הַנֹּגֵעַ בְּכָל־כְּלִי אֲשֶׁר־תֵּשֵׁב עָלָיו יְכַבֵּס בְּגָדָיו
23 וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב׃ וְאִם עַל־הַמִּשְׁכָּב הוּא אֲ
עַל־הַכְּלִי אֲשֶׁר־הִוא יֹשֶׁבֶת־עָלָיו בְּנָגְעוֹ־בוֹ יִטְמָא עַד־
24 הָעָרֶב׃ וְאִם שָׁכֹב יִשְׁכַּב אִישׁ אֹתָהּ וּתְהִי נִדָּתָהּ עָלָיו
וְטָמֵא שִׁבְעַת יָמִים וְכָל־הַמִּשְׁכָּב אֲשֶׁר־יִשְׁכַּב עָלָיו יִטְמָא׃

encampment and *maaser;* in the case of the others, it continued till sunset.

A provision, ascribed to Ezra, to make *v.* 16–18 apply also outside the Sanctuary in the case of laymen reading in the Law, was in time altogether disregarded; see Maimonides, *Yad*, II, 1, 4.

v. 19–30 deal with menstruation; on which see XVIII, 19.

she have an issue beyond the time of her impurity ; all the days of the issue of her uncleanness she shall be as in the days of her impurity : she is unclean. 26. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her impurity : and everything whereon she sitteth shall be unclean, as the uncleanness of her impurity. 27. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. 28. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.*vii 29. And on the eighth day she shall take unto her two turtledoves, or two young pigeons, and bring them unto the priest, to the door of the tent of meeting. 30. And the priest shall offer the one for a sin offering, and the other for a burnt offering ; and the priest shall make atonement for her before the LORD for the issue of her uncleanness.*m

31. Thus shall ye separate the children of Israel from their uncleanness ; that they die not in their uncleanness, when they defile my tabernacle that is in the midst of them.

32. This is the law of him that hath an issue, and of him whose flow of seed goeth from him, so that he is unclean thereby ; 33. and of her that is sick with her impurity, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

כה ס וְאִשָּׁה כִּי־יָזוּב זוֹב דָּמָהּ יָמִים רַבִּים בְּלֹא עֶת־נִדָּתָהּ
אוֹ כִי־תָזוּב עַל־נִדָּתָהּ כָּל־יְמֵי זוֹב טֻמְאָתָהּ כִּימֵי נִדָּתָהּ
26 תִּהְיֶה טְמֵאָה הִוא: כָּל־הַמִּשְׁכָּב אֲשֶׁר־תִּשְׁכַּב עָלָיו כָּל־
יְמֵי זוֹבָהּ כְּמִשְׁכַּב נִדָּתָהּ יִהְיֶה־לָּהּ וְכָל־הַכְּלִי אֲשֶׁר תֵּשֵׁב
27 עָלָיו טָמֵא יִהְיֶה כְּטֻמְאַת נִדָּתָהּ: וְכָל־הַנּוֹגֵעַ בָּם יִטְמָא
28 וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב: וְאִם־טָהֲרָה
שביעי 29 מִזּוֹבָהּ וְסָפְרָה לָהּ שִׁבְעַת יָמִים וְאַחַר תִּטְהָר: וּבַיּוֹם
הַשְּׁמִינִי תִּקַּח־לָהּ שְׁתֵּי תֹרִים אוֹ שְׁנֵי בְנֵי יוֹנָה וְהֵבִיאָה
ל אוֹתָם אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד: וְעָשָׂה הַכֹּהֵן
אֶת־הָאֶחָד חַטָּאת וְאֶת־הָאֶחָד עֹלָה וְכִפֶּר עָלֶיהָ הַכֹּהֵן
מפטיר 31 לִפְנֵי יְהוָה מִזּוֹב טֻמְאָתָהּ: וְהִזַּרְתֶּם אֶת־בְּנֵי־יִשְׂרָאֵל
מִטֻּמְאָתָם וְלֹא יָמֻתוּ בְטֻמְאָתָם בְּטַמְּאָם אֶת־מִשְׁכָּנִי אֲשֶׁר
32 בְּתוֹכָם: זֹאת תּוֹרַת הַזָּב וַאֲשֶׁר תֵּצֵא מִמֶּנּוּ שִׁכְבַת־זָרַע
33 לְטָמְאָה־בָהּ: וְהַדָּוָה בְּנִדָּתָהּ וְהַזָּב אֶת־זוֹבוֹ לַזָּכָר וְלַנְּקֵבָה
וּלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם־טְמֵאָה:

מלת v. 29.

31–33. Concluding Admonition

31. *ye separate.* Or, "ye warn." The subject is Moses and Aaron, to whom these regulations had been addressed.

defile my tabernacle. These words are the basis for the deduction of the Rabbis that these laws applied only to one about to enter the Sanctuary, or to come in contact with, or partake of, sacred things.

For the Lesson from the Prophets, II Kings VII, 3–20, *see* The Haftorahs, p. 374.

For the Blessings before and after the Haftorah, see p. 330.

VI. ACHAREY MOS

CHAPTER XVI

16 1. And the LORD spake unto Moses, after the death of the two sons of Aaron, when they drew near before the LORD, and died; 2. and the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. 3. Herewith shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt

for the Ark, on which the cherubim were fixed; see on Exod. xxv, 17.

the cloud. In which God manifests His presence; Exod. xl, 35; Isa. vi, 4.

3–10. How Aaron is to come into the Holy Place, his Attire, and the Offering he is to bring

3. *herewith.* With the offerings and ceremonies set forth in the following verses. In later times the High Priest began to prepare himself for his functions seven days before the Sacred Day. During that time, he lived apart in a special portion of the Temple, and the elders read and expounded to him the ordinances of this chapter. The night proir to the Sacred Day he would pass sleepless, and be kept a wake by readings from Job, Ezra, Chronicles and Daniel.

holy place. Not that he is to take the animals into the Holy Place, but their sacrifice is part of the prerequisite ceremony for entering there.

bullock . . . ram. These offerings are personal to the High Priest, and must be his own property. The atonement for his own sins was his first act on the great Day. Only when purged of his own sin, was he fitted to secure forgiveness for the sins of others.

Cap. XVI. טז

29 כט פ פ פ

טז ‖ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן בְּקָרְבָתָם
2 לִפְנֵי־יְהוָה וַיָּמֻתוּ: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אַהֲרֹן
אָחִיךָ וְאַל־יָבֹא בְכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לַפָּרֹכֶת אֶל
פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרֹן וְלֹא יָמוּת כִּי בֶּעָנָן אֵרָאֶה
3 עַל־הַכַּפֹּרֶת: בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפַר בֶּן

VI. ACHAREY MOS

(Chapters XVI–XVIII)

THE DAY OF ATONEMENT

Chapter XVI. 1–28. The Ritual of the Annual Ceremony of Purification in the Sanctuary

1. *after the death.* The unfortunate incident narrated in x, 1–3 gave occasion for instructions as to time and manner in which the High Priest might enter the Holy Place. The death of Aaron's sons was a solemn warning addressed to the High Priest, that any desecration, whether it be on the part of the High Priest, or an ordinary priest, or the laity (see xv, 31), would be severely punished. See comment on x, 1 as to the reasons for the death of Aaron's sons—intoxication, unholy ambition, arbitrary tampering with the service, and introducing "strange fire" into the Sanctuary. The story of Nadab and Abihu is a parable for Young Israel in many a generation. "He who is affected to tears while reading this portion of the Torah, taking its teaching to heart, will win forgiveness for his own sins and the blessing of old age for his children" (Zohar).

2. *that he come not at all times.* Only once a year, on the Day of Atonement, and with a due observance of prescribed rites, was he permitted to penetrate into the Holy of Holies.

the veil. Heb. *parocheth,* which separates the Holy Place from the Holy of Holies; Exod. xxvi, 33.

mercy-seat. The solid gold plate which formed the cover

offering. 4. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on. 5. And he shall take of the congregation of the children of Israel two he-goats for a sin offering, and one ram for a burnt offering. 6. And Aaron shall present the bullock of the sin offering, which is for himself, and make atonement for himself, and for his house. 7. And he shall take the two goats, and set them before the LORD at the door of the tent of the meeting. 8. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other for dismissal. 9. And

on the Day of Atonement unless his wife was living at the time. In the traditional account of the rites of the Day of Atonement, preserved in the Mishnah, the High Priest made this confession: "O God, I have sinned, I have committed iniquity, I have transgressed against Thee, I and my household. I beseech Thee by Thy Name, grant Thou atonement for the sins, and for the iniquities, and for the transgressions wherein I have sinned, and committed iniquity and transgressed against Thee, I and my household." (For the three terms for sinning used in this prayer see on *v.* 21). In his confession, the High Priest used the ineffable Name of God, the Tetragrammaton, in its true pronunciation; whereupon the assembled priests and people in the Court prostrated themselves to the ground, and exclaimed, "Blessed be His Name, Whose glorious kingdom is for ever and ever."

8. *lots.* By taking from an urn tablets, alike in size and shape, describing the destination of each animal (Mishnah).

dismissal. Heb. *Azazel.* In the Septuagint this mysterious Hebrew word is rendered, "the one to be sent

4 בָּקֶר לְחַטָּאת וְאַיִל לְעֹלָה: כְּתֹנֶת־בַּד קֹדֶשׁ יִלְבָּשׁ וּמִכְנְסֵי־
בַד יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַבְנֵט בַּד יַחְגֹּר וּבְמִצְנֶפֶת בַּד יִצְנֹף
ה בִּגְדֵי־קֹדֶשׁ הֵם וְרָחַץ בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבֵשָׁם: וּמֵאֵת
עֲדַת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׂעִירֵי עִזִּים לְחַטָּאת וְאַיִל
6 אֶחָד לְעֹלָה: וְהִקְרִיב אַהֲרֹן אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ
7 וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ: וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִם וְהֶעֱמִיד
8 אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: וְנָתַן אַהֲרֹן עַל־שְׁנֵי
הַשְּׂעִירִם גֹּרָלוֹת גּוֹרָל אֶחָד לַיהוָה וְגוֹרָל אֶחָד לַעֲזָאזֵל:

v. 4. קמץ בנינ v. 8. בראש עמד סימן ב״ה שמע

4. *holy garments.* In the Holy of Holies, he was not to be attired in his golden vestments, which on all other occasions he was to wear for "splendour and distinction," but in simple garments of white linen—emblems of the lowliness and purity of thought demanded by the Sacred Day. For the same reason white linen garments were for many centuries worn, and in some communities are still worn, by worshippers on the Day of Atonement. The Rabbis gave an additional reason for this custom. "When men are summoned before an earthly ruler to defend themselves against some charge, they appear downcast and dressed in black like mourners. Israel appears before God arrayed in white, as if going to a feast, confident that all who return penitently to their Maker will receive not condemnation but pardon at His hands."

5. *of the congregation.* Rites of purification were to be performed for the community as a body. One of the great teachings of the Day of Atonement is the ethical necessity for the individual to regard himself as essentially a unit in the Brotherhood of Israel. The Confession on the Atonement Day is in the plural: "*We* have transgressed, *we* have dealt treacherously, etc."; see on XXIII, 27.

6. *shall present.* The presentation is that alluded to in I, 3f—at the entrance of the Tent of Meeting.

his house. The order of priests, who were sons of Aaron. The Rabbis, however, understood "his house" to mean his wife; and the High Priest was not allowed to officiate

Aaron shall present the goat upon which the lot fell for the LORD, and offer him for a sin offering. 10. But the goat, on which the lot fell for dismissal, shall be set alive before the LORD, to make atonement over him, to send him away for dismissal into the wilderness. 11. And Aaron shall present the bullock of the sin offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: 12. and he shall take a censer full of coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil: 13. and he shall put the incense upon the fire before

9. *offer him.* lit. "make it," *i.e.* appoint it. The offering of this goat is not mentioned until *v.* 15. The High Priest exclaimed over it, "for the LORD, a sin offering" (Sifra).

10. *over him.* Refers to the confession of sins over the head of the animal.

11–28. DETAILED ACCOUNT OF THE CEREMONIAL OF PURIFICATION

11. *present.* lit. "bring it near," to the Altar to be slain.

and for his house According to the Rabbis, "house" here refers to the order of priests; and the High Priest repeated his confession (as in *v.* 6), adding after "My household" the words, "and the sons of Aaron, Thy holy people."

12. *a censer.* Heb. "the censer"; a censer made of gold was, according to the Mishnah, used on this day.

the altar. The brazen Altar in the Fore-court.

before the LORD. See on 1, 5.

within the veil. This is the first entrance of the High Priest into the innermost part of the Holy of Holies.

9 וְהִקְרִיב אַהֲרֹן אֶת־הַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַיהוָה
י וְעָשָׂהוּ חַטָּאת׃ וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל
יָעֳמַד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל
11 הַמִּדְבָּרָה׃ וְהִקְרִיב אַהֲרֹן אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ
וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ וְשָׁחַט אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ׃
12 וְלָקַח מְלֹא־הַמַּחְתָּה גַּחֲלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה
וּמְלֹא חָפְנָיו קְטֹרֶת סַמִּים דַּקָּה וְהֵבִיא מִבֵּית לַפָּרֹכֶת׃

away"; which agrees with the term used in the Mishnah. The Authorised Version, following the Vulgate, has "scapegoat"; *i.e.* the goat driven, or escaping, into the wilderness. The Heb. *Azazel*, however, is not a proper name, but a rare Hebrew noun (עזזל contracted to עזאזל) meaning, "dismissal" or, "entire removal" (RV Margin, Gesenius, Hoffmann, and the Oxford Hebrew Dictionary). It is the ancient technical term for the entire removal of the sin and guilt of the community, that was symbolised by the sending away of the goat into the wilderness.

In the Talmud, Azazel was translated by "steep mountain," and was applied to the rock in the wilderness from which in later times the animal was hurled.

At an early period, however, the word עזאזל became personified, just as were the Hebrew words for the Underworld (Sheol) and Destruction (Abaddon). Thereupon, the strangest theories and legends grew up in connection with "Azazel." In certain Jewish traditions, for example, Azazel, or Azalzel, is foremost among the fallen angels who taught unrighteousness to the children of men (Book of Enoch). This view that the word *Azazel* is the name of a demon in the wilderness was shared by Ibn Ezra and Nachmanides, and is to-day adopted by most Bible critics. But it is quite untenable. The offering of sacrifices to "satyrs" is spoken of as a heinous crime in the very next chapter, XVII, 7; homage to a demon of the wilderness cannot, therefore, be associated with the holiest of the Temple-rites in the chapter immediately preceding.

the LORD, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not : 14. and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east ; and before the mercy-seat shall he sprinkle of the blood with his finger seven times. 15. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat : 16. and he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions ; even all their sins : and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses. 17. And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel.*ii 18. And he shall go out unto the altar that is before the LORD, and make atonement for it ; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

who knew himself to be defiled. By "sins" is meant those who entered without the knowledge that they were unclean.

17. *no man.* Not even the priests were to remain in the Tent while the ceremony of atonement was being performed. The awe of the occasion would be increased by the High Priest being quite alone in the Sanctuary.

18. *shall go out.* *i.e.* he shall go in the direction of the

13 וְנָתַן אֶת־הַקְּטֹרֶת עַל־הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה | עֲנַן הַקְּטֹרֶת
14 אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדוּת וְלֹא יָמוּת: וְלָקַח מִדַּם
הַפָּר וְהִזָּה בְאֶצְבָּעוֹ עַל־פְּנֵי הַכַּפֹּרֶת קֶדְמָה וְלִפְנֵי הַכַּפֹּרֶת
טו יַזֶּה שֶׁבַע־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ: וְשָׁחַט אֶת־שְׂעִיר
הַחַטָּאת אֲשֶׁר לָעָם וְהֵבִיא אֶת־דָּמוֹ אֶל־מִבֵּית לַפָּרֹכֶת
וְעָשָׂה אֶת־דָּמוֹ כַּאֲשֶׁר עָשָׂה לְדַם הַפָּר וְהִזָּה אֹתוֹ עַל־
16 הַכַּפֹּרֶת וְלִפְנֵי הַכַּפֹּרֶת: וְכִפֶּר עַל־הַקֹּדֶשׁ מִטֻּמְאֹת בְּנֵי
יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד
17 הַשֹּׁכֵן אִתָּם בְּתוֹךְ טֻמְאֹתָם: וְכָל־אָדָם לֹא־יִהְיֶה | בְּאֹהֶל
מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֶּר בַּעֲדוֹ וּבְעַד
18 בֵּיתוֹ וּבְעַד כָּל־קְהַל יִשְׂרָאֵל: וְיָצָא אֶל־הַמִּזְבֵּחַ אֲשֶׁר

13. *cloud of the incense.* The purpose of the incense-smoke was to create a screen which would prevent the High Priest from gazing upon the Holy Presence.

On returning from the Holy of Holies, the High Priest in later times offered the following prayer: "May it please Thee, O Lord our God, that this year may be a year of rain. Let there not be wanting a ruler belonging to the House of Judah. Let not Thy people Israel be in want, so that one Israelite may not be forced to beg his sustenance from another or from strangers; and hearken not to the prayer of travellers"—since they pray for rainless weather, which is a calamity in the Holy Land (Talmud).

14. *sprinkle . . . upon the mercy-seat.* This act constituted the rite of expiation for the High Priest and the priestly order.

15. *then shall he kill.* The goat which had been designated by lot "for the LORD" (*v.* 9).

16. *uncleannesses.* Besides the annual rite of atonement for the Community, there was also once a year a ceremonial cleansing of the Sanctuary from defilement through the presence of Israelites who were ritually unclean.

transgressions. This is defined by the Rabbis as alluding to the wilful entering of the holy precincts by a person

19. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel. 20. And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat: 21. and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness: 22. and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness. 23. And Aaron shall come into the tent of meeting, and shall put

transgressions. The Heb. פֶּשַׁע is stronger than "transgression"; its lit. translation is "rebellion."

sins. The Heb. חַטָּאת denotes an unintentional deviation from the right path.

that is in readiness. Or "appointed," for that purpose.

22. *a solitary land.* lit. "a land which is cut off," a district effectually cut off from the encampment of Israel, so that the animal could not wander back. In later times the animal was cast down a precipice (see on *v.* 8), as it was no longer possible to send the goat to a place whence it would not return to inhabited parts. This chapter narrates the primitive custom in accordance with conditions in the Mosaic age, and is evidence of the antiquity of what is here described.

he shall let go. With this symbolic carrying away of the people's sins, cf. Micah VII, 19, "Thou wilt cast all their sins into the depths of the sea." These Prophetic words led to the institution of a similar rite—*Tashlich*—in connection with the New Year.

לִפְנֵי־יְהוָה וְכִפֶּר עָלָיו וְלָקַח מִדַּם הַפָּר וּמִדַּם הַשָּׂעִיר
וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב: וְהִזָּה עָלָיו מִן־הַדָּם
19 בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים וְטִהֲרוֹ וְקִדְּשׁוֹ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל:
כ וְכִלָּה מִכַּפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ
21 וְהִקְרִיב אֶת־הַשָּׂעִיר הֶחָי: וְסָמַךְ אַהֲרֹן אֶת־שְׁתֵּי יָדָו עַל־
רֹאשׁ הַשָּׂעִיר הַחַי וְהִתְוַדָּה עָלָיו אֶת־כָּל־עֲוֹנֹת בְּנֵי יִשְׂרָאֵל
וְאֶת־כָּל־פִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ
22 הַשָּׂעִיר וְשִׁלַּח בְּיַד־אִישׁ עִתִּי הַמִּדְבָּרָה: וְנָשָׂא הַשָּׂעִיר
עָלָיו אֶת־כָּל־עֲוֹנֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשִׁלַּח אֶת־הַשָּׂעִיר
23 בַּמִּדְבָּר: וּבָא אַהֲרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בִּגְדֵי

ויד קרי v. 21.

exit, towards the golden Altar of Incense.

19. *cleanse it.* From the defilement of the past year.

hallow it. Reconsecrate it for sacred use in the coming year.

20. *and the altar.* The golden Altar. In his description of the Atonement ceremonies, Josephus, after mentioning the purification of the golden Altar proceeds, "He also at last brings the blood into the open Court and sprinkles it about the great Altar."

he shall present. Better, *he brings near to himself.* The ceremony of the "scapegoat" took place in the Court.

21. *confess.* The High Priest placed his two hands on the goat to be sent away, and thereby, having confessed, symbolically transferred the people's sins to the head of the animal. The form of confession, as given in the Mishnah, was: "O God, Thy people, the House of Israel, have sinned, they have committed iniquity, and they have transgressed against Thee."

iniquities. The Heb. עון lit. means "crookedness" and denotes a wilful departure from the law of God. Unlike the ordinary sacrifices which were limited in their expiatory power to *involuntary* transgressions, the Day of Atonement and its sacrifices purged away wilful iniquities as well as errors and involuntary sins.

off the linen garments, which he put on when he went into the holy place, and shall leave them there: 24. and he shall bathe his flesh in water in a holy place, and put on his garments, and come forth, and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people.*iii (**ii) 25. And the fat of the sin offering shall he burn upon the altar. 26. And he that letteth go the goat for dismissal shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. 27. And the bullock of the sin offering, and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp ; and they shall burn in the fire their skins, and their flesh, and their dung. 28. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29. And it shall be a statute for ever unto you : in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the homeborn, or the stranger

is the gratification of bodily appetites, the Fast is to demonstrate to the sinner that man can conquer all physical cravings, that the spirit can always master the body. The abstention from all food and from gratification of other bodily desires, however, must be accompanied by deep remorse at having fallen short of what it was in our power to be and to do as members of the House of Israel. Without such contrite confession accompanied by the solemn resolve to abandon the way of evil, fasting in itself is not the fulfilment of the Divine command and purpose of the Day of

24 הַבָּד אֲשֶׁר לָבַשׁ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: וְרָחַץ
אֶת־בְּשָׂרוֹ בַּמַּיִם בְּמָקוֹם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו וְיָצָא
וְעָשָׂה אֶת־עֹלָתוֹ וְאֶת־עֹלַת הָעָם וְכִפֶּר בְּעַדּוֹ וּבְעַד הָעָם:
שלישי
ני כשחן
כה מחוב׳)
26 וְאֶת חֵלֶב הַחַטָּאת יַקְטִיר הַמִּזְבֵּחָה: וְהַמְשַׁלֵּחַ אֶת־
הַשָּׂעִיר לַעֲזָאזֵל יְכַבֵּס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמָּיִם
27 וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה: וְאֶת פַּר הַחַטָּאת וְאֶת
שְׂעִיר הַחַטָּאת אֲשֶׁר הוּבָא אֶת־דָּמָם לְכַפֵּר בַּקֹּדֶשׁ יוֹצִיא
אֶל־מִחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בָאֵשׁ אֶת־עֹרֹתָם וְאֶת־בְּשָׂרָם
28 וְאֶת־פִּרְשָׁם: וְהַשֹּׂרֵף אֹתָם יְכַבֵּס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ
29 בַּמַּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה: וְהָיְתָה לָכֶם לְחֻקַּת
עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בֶּעָשׂוֹר לַחֹדֶשׁ תְּעַנּוּ אֶת־נַפְשֹׁתֵיכֶם
וְכָל־מְלָאכָה לֹא תַעֲשׂוּ הָאֶזְרָח וְהַגֵּר הַגָּר בְּתוֹכְכֶם:

23. *Aaron shall come.* According to the Talmud, this verse refers to what happened after the sacrifice of the burnt-offerings described in *v.* 24f.

24. *in a holy place.* A special chamber in the Court for the purpose.

his garments. The golden vestments.

his burnt offering. The ram of the High Priest (*v.* 3) and the ram of the people (*v.* 5).

26. *wash his clothes.* Since the "scapegoat" bore upon itself the sins of the community, the man who had been in contact with it necessarily became defiled.

29–34. Instituting the Day of Atonement

29. *it shall be.* Refers to what follows. Atonement is not automatically secured as a result of the ceremonies allotted to the High Priest. The people too had their part to perform in obtaining forgiveness.

seventh month. Cf. xxiii, 27f.

afflict your souls. This Heb. phrase well indicates the spiritual aim of fasting. As the principal source of sin

that sojourneth among you : 30. for on this day shall atonement be made for you, to cleanse you ; from all your sins shall ye be clean before the LORD. 31. It is a sabbath of solemn rest unto you, and ye shall afflict your souls ; it is a statute for ever.

i.e. by his penitence, the sinner shows that his wilful sins were largely due to ignorance, and hence are treated by God as if they were " errors." גדולה תשובה שזדונות נעשות כשגגות. A modern philosopher of religion finds the key-note of the Day in Num. xv, 26 (" And all the congregation of the children of Israel shall be forgiven and the stranger that sojourneth among them ; for in respect of all the people it was done *in error* ")—the verse recited before the opening of the evening service on Kol Nidré night.

before the LORD. From Whom alone, and not from the priest or the Altar, man is to seek atonement.

The order of the Heb. words is : " from all your sins before the LORD shall ye be clean." Thereon Rabbi Eleazar ben Azaryah founded the sublime teaching : " For transgressions of man against God, the Day of Atonement atones (given repentance on the part of the sinner) ; but for transgressions against a fellowman the Day of Atonement does not atone, unless and until he has conciliated his fellowman and redressed the wrong he has done him." The Confession (וידוי) deals almost exclusively with moral trespasses against our fellowmen. Especially numerous are the terms denoting sins committed with the tongue—falsehood, slander, frivolous and unclean speech. The Rabbis, who certainly did not underrate ritual offences, deemed moral shortcomings to be infinitely graver, and hence confined the Confession to them.

31–34. These verses explain that the ceremonies of the Day of Atonement are for all time. Although the Torah has been naming " Aaron " as the atoning priest, whoever had been duly consecrated after him to the High Priest's office was eligible to perform the sacred functions prescribed in this chapter.

31. *sabbath of solemn rest.* The repetition is to impress the fact that cessation from labour and fasting must continue even when there are no longer priestly ceremonies (Wessely).

ל כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם
31 לִפְנֵי יְהוָה תִּטְהָרוּ׃ שַׁבַּת שַׁבָּתוֹן הִוא לָכֶם וְעִנִּיתֶם
ס אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם׃ וְכִפֶּר הַכֹּהֵן אֲשֶׁר־יִמְשַׁח

Atonement. תשובה תפלה וצדקה—Repentance, Prayer and Beneficence—these can change the whole current of a man's life and destiny, and lead to perfect atonement. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. LV, 7).

the stranger. Ibn Ezra points out that it is only work that the stranger is forbidden to do. He is not compelled to "afflict his soul."

30. *on this day.* Called in the Talmud יומא, *the* Day; "the most holy of the holy times" (Philo). For the name *Yom ha-kippurim*, see on XXIII, 27. On that day, according to Tradition, Moses came down with the Second Tables of the Law, and announced God's gracious pardon for Israel's worship of the Golden Calf.

shall atonement be made for you. Heb. יכפר עליכם. As the preceding and following verses describe the duties of the people on the Day, the subject of יכפר עליכם cannot be the High Priest; otherwise, he would have been specially mentioned. Rabbi Akiba held the subject to be God. "Happy Israel—he exclaimed—before Whom do ye purify yourselves, and Who is it that purifieth you? Your Father Who is in Heaven; as it is said (Ezek. XXXVI, 25) 'I will sprinkle clean water upon you, and ye shall be clean'." Note that the initiative in atonement is with the sinner. He cleanses himself on the Day of Atonement by fearless self-examination, open confession and resolve not to repeat the transgressions of the past year. When our Heavenly Father sees the abasement of the penitent sinner, He—and not the High Priest or any other Mediator—sprinkles, as it were, the clean waters of pardon and forgiveness upon him. "The whole philosophy of monotheism is contained in this rallying-cry of Rabbi Akiba" (Hermann Cohen).

all your sins. Not only involuntary transgressions; see the Confession, Authorised Prayer Book, p. 258b and 259. Repentance can give rebellious sins the character of "errors";

32. And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments : 33. and he shall make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly. 34. And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year. And he did as the LORD commanded Moses.*iv

CHAPTER XVII

17 1. And the LORD spake unto Moses, saying, 2. Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them ; This is the thing which the LORD hath commanded,

CHAPTER XVII

HOLINESS IN MEAT FOODS

This chapter may be looked upon as supplementary to the first part of Leviticus. It ordains that meat-foods must be free from idolatrous taint. This taint assumed two forms : sacrificing to ' satyrs ' (*v.* 7), and eating the blood (10–14).

3–7. ON SLAYING ANIMALS FOR FOOD

3. *killeth an ox.* Evidently refers to a time when the slaughtering of animals for food was rare, and only at a family festivity or other formal gathering was meat consumed. During the wandering in the Wilderness the people lived on manna ; and only exceptionally would it happen that an animal was slaughtered for consumption. Every such slaughtering had to be a sacrificial act ; it had to take place at the Sanctuary ; and it was deemed a peace-offering.

אֹתוֹ וַאֲשֶׁר יִמְלֵא אֶת־יָדוֹ לְכַהֵן תַּחַת אָבִיו וְלָבַשׁ אֶת־
33 בִּגְדֵי הַבָּד בִּגְדֵי הַקֹּדֶשׁ: וְכִפֶּר אֶת־מִקְדַּשׁ הַקֹּדֶשׁ וְאֶת־
אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם
34 הַקָּהָל יְכַפֵּר: וְהָיְתָה־זֹּאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־
בְּנֵי יִשְׂרָאֵל מִכָּל־חַטֹּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה
יְהוָה אֶת־מֹשֶׁה: ס רביעי

Cap. XVII. יז

יז 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו
וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם זֶה הַדָּבָר אֲשֶׁר־

34. *everlasting statute.* The Day of Atonement survived the High Priesthood ; nay, it gained in inwardness and spiritual power with the passing of the sacrificial system. "The fasting and humiliation before God, the confession of sins and contrition for them, and fervent prayer for forgiveness, were even before the destruction of the Temple the reality in regard to the Day of Atonement, of which the rites in the Temple were but a dramatic symbol" (Moore). The Rabbis had stressed the Prophetic teaching that without repentance no sacrificial rites were of any avail. With the cessation of sacrifices, therefore, repentance was left as the sole condition of the remission of sins. "In our time when there is no Temple and no Altar for atonement, there is repentance. Repentance atones for all iniquities" (Maimonides). The Day of Atonement, the Rabbis further declare, will never pass away, even if all other Festivals should pass away. And indeed as long as Israel does not lose its soul, so long shall the Day of Atonement remain. See also on XXIII, 27–32.

he did. The subject is Aaron. Thereafter, on every tenth day of the seventh month, he acted strictly in accordance with what had been ordained.

saying, 3. What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it without the camp, 4. and hath not brought it unto the door of the tent of meeting, to offer it as an oblation unto the LORD before the tabernacle of the LORD: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: 5. to the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them unto the LORD, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices of peace offerings unto the LORD. 6. And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tent of meeting, and burn the fat for a sweet savour unto the LORD. 7. And they shall no more sacrifice their sacrifices unto the satyrs, after whom they go astray. This shall be a statute for ever unto them throughout

had a share of the sacrifice.

7. ***satyrs.*** lit. "goats." They were deemed to be sylvan gods or demons who inhabited waste places (Isa. XIII, 21; XXXIV, 14). The worship of the goat, accompanied by the foulest rites, prevailed in Lower Egypt. This was familiar to the Israelites, and God desired to wean them from it (cf. Josh. XXIV, 14; Ezek. XX, 7).

Some commentators point to this verse, as giving a main purpose of the sacrificial system in the Torah; viz., gradually to wean Israel away from primitive ideas and idolatrous practices. The *manner* of worship in use among the peoples of antiquity was retained, but that worship was now directed towards the One and Holy God. "By this Divine plan, idolatry was eradicated, and the vital principle of our Faith,

3 צוֹ֥ה יְהוָ֖ה לֵאמֹ֑ר׃ אִ֣ישׁ אִ֣ישׁ מִבֵּ֣ית יִשְׂרָאֵ֗ל אֲשֶׁ֤ר יִשְׁחַט
שׁ֣וֹר אוֹ־כֶ֣שֶׂב אוֹ־עֵ֔ז בַּמַּחֲנֶ֖ה אוֹ אֲשֶׁ֣ר יִשְׁחַ֑ט מִח֥וּץ
4 לַמַּחֲנֶֽה׃ וְאֶל־פֶּ֨תַח֙ אֹ֣הֶל מוֹעֵ֔ד לֹ֥א הֱבִיא֖וֹ לְהַקְרִ֣יב
קָרְבָּ֑ן לַיהוָ֗ה לִפְנֵי֙ מִשְׁכַּ֣ן יְהוָ֔ה דָּ֖ם יֵחָשֵׁ֣ב לָאִ֑ישׁ הַה֣וּא
5 דָּ֔ם שָׁפָ֖ךְ וְנִכְרַ֥ת הָאִ֛ישׁ הַה֖וּא מִקֶּ֥רֶב עַמּֽוֹ׃ לְמַ֣עַן אֲשֶׁ֣ר
יָבִ֗יאוּ בְּנֵ֤י יִשְׂרָאֵל֙ אֶת־זִבְחֵיהֶ֔ם אֲשֶׁ֥ר הֵ֖ם זֹבְחִ֣ים עַל־
פְּנֵ֣י הַשָּׂדֶ֑ה וְהֵבִיאָ֣ם לַיהוָ֗ה אֶל־פֶּ֨תַח֙ אֹ֣הֶל מוֹעֵ֔ד אֶל־
6 הַכֹּהֵ֖ן וְזָבְח֣וּ זִבְחֵ֑י שְׁלָמִ֖ים לַיהוָ֥ה אוֹתָֽם׃ וְזָרַ֨ק הַכֹּהֵ֜ן
אֶת־הַדָּ֗ם עַל־מִזְבַּח֙ יְהוָ֔ה פֶּ֖תַח אֹ֣הֶל מוֹעֵ֑ד וְהִקְטִ֥יר הַחֵ֖לֶב
7 לְרֵ֥יחַ נִיחֹ֖חַ לַיהוָֽה׃ וְלֹא־יִזְבְּח֥וּ ע֛וֹד אֶת־זִבְחֵיהֶ֖ם לַשְּׂעִירִ֑ם
אֲשֶׁ֥ר הֵ֛ם זֹנִ֥ים אַחֲרֵיהֶ֖ם חֻקַּ֣ת עוֹלָ֥ם תִּֽהְיֶה־זֹּ֛את לָהֶ֖ם

ח״ז 3. v. קמץ בדיק 4. v. קמץ בדיק

In Deut. xii, 20f, the law is modified in anticipation of the fact that Israel would soon be spread over a large area; for the requirement that every animal killed for food should be brought to the Sanctuary could apply only when the entire Community lived in the closest proximity to it.

According to the Rabbis this section refers only to animals intended as sacrifices—that they must not be offered except at the door of the Tabernacle.

4. *oblation.* Or, "an offering" (AJ); here a peace-offering is meant; see next *v.*

before the tabernacle. On the Altar.

blood shall be imputed. "Blood" is here used in the sense of "the guilt of blood," as in Deut. xxi, 8. He is regarded as though he had shed blood, and thereby incurs a severe penalty.

be cut off. The offender was not to be punished by an earthly tribunal. The penalty was what the Rabbis term "death by the hand of Heaven."

5. *which they sacrifice.* *i.e.* which they had up to now sacrificed upon "high places" in the open field.

peace offerings. See on iii, 1. In peace-offerings the offerer

their generations.*v (**iii)

8. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt offering or sacrifice, 9. and bringeth it not unto the door of the tent of meeting, to sacrifice it unto the LORD; even that man shall be cut off from his people.

10. And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood; I will set my face against that soul that eateth blood, and will cut him off from among his people. 11. For the life of the flesh is in the blood: and I have

rarer among Jews than among any other human group" (A. Leroy Beaulieu).

The Jewish method of slaughter (*Shechitah*) causes the maximum effusion of blood in the animal; and the remaining blood is extracted by means of the washing and salting of the meat. For the prescribed regulations, see Dayan Lazarus, *The Ways of Her Household*, Part I.

In regard to the terms *nevelah* and *terefah* in *v.* 15, the flesh of an animal that died of itself (nevelah), or was torn by beasts (terefah), is emphatically forbidden. The latter term (terefah) includes flesh of all animals ritually slaughtered but found to contain injuries or organic diseases, whether patent or determined by inspection of the animal after Shechitah. Animals not killed *strictly* in the prescribed Jewish manner, are technically also termed nevelah. The flesh of animals which are not found on Rabbinic inspection to be sound, is forbidden food.

11. *life of the flesh.* The vital principle of the animal was in the blood. While life and blood are not quite identical, the blood is the principal carrier of life. With heavy loss of blood, vital powers dwindle; and if the loss continues, they cease altogether. Blood is therefore something sacred. It is withdrawn from ordinary use as an

חמישי (שלישי מחוב׳)

8 לְדֹרֹתָם: וַאֲלֵהֶם תֹּאמַר אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן
9 הַגֵּר אֲשֶׁר־יָגוּר בְּתוֹכָם אֲשֶׁר־יַעֲלֶה עֹלָה אוֹ־זָבַח: וְאֶל
פֶּתַח אֹהֶל מוֹעֵד לֹא יְבִיאֶנּוּ לַעֲשׂוֹת אֹתוֹ לַיהוָה וְנִכְרַת
10 הָאִישׁ הַהוּא מֵעַמָּיו: וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן
הַגֵּר הַגָּר בְּתוֹכָם אֲשֶׁר יֹאכַל כָּל־דָּם וְנָתַתִּי פָנַי בַּנֶּפֶשׁ
11 הָאֹכֶלֶת אֶת־הַדָּם וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ: כִּי
נֶפֶשׁ הַבָּשָׂר בַּדָּם הִוא וַאֲנִי נְתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ

the existence and unity of God, was firmly established—without confusing the minds of the people by the abolition of sacrificial worship to which they were accustomed" (Maimonides).

go astray. (AJ); a departure from the RV.

for ever. That offerings to "satyrs" are forbidden.

8–9. The actual offering of the sacrifice as well as its slaughtering must on no account be performed at any place except at that Sanctuary. This prohibition applies not only to Israelites, but also to those strangers (גרי צדק) who had been completely incorporated in Israel.

10–14. Blood Not to be Eaten

10. *eateth any manner of blood.* The prohibition, which included the eating of flesh containing blood, has been stated in general terms in Lev. III, 17; VII, 26f.

The reason for these repeated solemn injunctions is not given. The purpose may be to tame man's instincts of violence by weaning him from blood, and implanting within him a horror of all bloodshed. The slaying of animals for food was in time taken away altogether from the ordinary Israelite, and was relegated to a body of pious and specially trained men, *Shochetim.* These injunctions have undoubtedly contributed to render the Israelites a humane people. "Consider the one circumstance that no Jewish mother ever killed a chicken with her own hand, and you will understand why homicide is

given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life. 12. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, which taketh in hunting any beast or fowl that may be eaten; he shall pour out the blood thereof, and cover it with dust. 14. For as to the life of the flesh, the blood thereof is all one with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off. 15. And every soul that eateth that which dieth of itself, or that which is torn of beasts, whether he be homeborn or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. 16. But if he wash them not, nor bathe his flesh, then he shall bear his iniquity.

in the case of those other animals that could not be brought as sacrifices; hence, the command to cover the blood.

15–16. CARCASE WHICH CAUSES DEFILEMENT

15. Cf. XI, 39f.

a stranger. A full proselyte, גר צדק (Sifra); otherwise, he was not debarred from eating it; see Deut. XIV, 21.

16. *he shall bear his iniquity.* Should he enter the Sanctuary, or partake of sacred food.

12 לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם כִּי־הַדָּם הוּא בַּנֶּפֶשׁ יְכַפֵּר׃ עַל־כֵּן
אָמַרְתִּי לִבְנֵי יִשְׂרָאֵל כָּל־נֶפֶשׁ מִכֶּם לֹא־תֹאכַל דָּם וְהַגֵּר
13 הַגָּר בְּתוֹכְכֶם לֹא־יֹאכַל דָּם׃ וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל
וּמִן־הַגֵּר הַגָּר בְּתוֹכָם אֲשֶׁר יָצוּד צַיִד חַיָּה אוֹ־עוֹף אֲשֶׁר
14 יֵאָכֵל וְשָׁפַךְ אֶת־דָּמוֹ וְכִסָּהוּ בֶּעָפָר׃ כִּי־נֶפֶשׁ כָּל־בָּשָׂר
דָּמוֹ בְנַפְשׁוֹ הוּא וָאֹמַר לִבְנֵי יִשְׂרָאֵל דַּם כָּל־בָּשָׂר לֹא
תֹאכֵלוּ כִּי נֶפֶשׁ כָּל־בָּשָׂר דָּמוֹ הוּא כָּל־אֹכְלָיו יִכָּרֵת׃
טו וְכָל־נֶפֶשׁ אֲשֶׁר תֹּאכַל נְבֵלָה וּטְרֵפָה בָּאֶזְרָח וּבַגֵּר וְכִבֶּס
16 בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב וְטָהֵר׃ וְאִם לֹא יְכַבֵּס
וּבְשָׂרוֹ לֹא יִרְחָץ וְנָשָׂא עֲוֹנוֹ׃ ס

article of food and reserved for a sacred symbolic purpose.

I have given it to you. *i.e.* I have appointed it to be placed on the Altar on *your* behalf. These words effectually dispose of any idea that the life of the animal presented to God was intended as a bribe. The blood on the Altar was for the spiritual welfare of the worshipper, not for the gratification of God.

maketh atonement by reason of the life. Which it contains. The use of blood, representing life, in the rites of atonement symbolised the complete yielding up of the worshipper's life to God, and conveyed the thought that the surrender of a man to the will of God carried with it the assurance of Divine pardon.

12. *therefore I said.* *i.e.* because the life resides in the blood, for that reason is its consumption prohibited.

13. *cover it with dust.* The blood being the symbol of life, it had to be treated in a reverent manner, in the same way that a corpse must not be left exposed. The covering with dust was the equivalent of burial in the case of a dead body. According to Hoffmann, the exhortation to act reverently in regard to the blood of an animal was not liable to be forgotten in connection with animals that were admitted as sacrifices. But some reminder was necessary

CHAPTER XVIII

18 1. And the LORD spake unto Moses, saying, 2. Speak unto the children of Israel, and say unto them, I am the LORD your God. 3. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land

"I will work for thee, I will honour thee, I will support thee, even as it beseemeth a Jewish husband to do," is to this day the husband's vow in the Jewish marriage-contract. The affectionate consideration shown to the Jewish wife, however, as well as the domestic purity and devotion that are the glory of Jewish womanhood, are both largely the fruit of the laws and warnings in these chapters of Leviticus. They effectively prevented the submergence of Israel in the sea of heathen impurity that covered the whole ancient world. These laws proved the ramparts for a new human ideal—that of the Holiness of Home—an ideal that became one of the distinguishing features of the Jewish people throughout the ages.

Chapter XVIII forms one of the Readings of the Day of Atonement. "The selection was no doubt prompted by the desire to inculcate on the most solemn day in the Calendar the paramount duty of purity and self-control. And there is but little doubt that obedience to these behests has been, by Divine Providence, one of the most potent factors in the preservation of Israel" (Hermann Adler).

1–5. INTRODUCTORY EXHORTATION

2. *I am the* LORD *your God.* These words proclaim the Source from which the precepts emanate, as well as the Power who will not brook the wanton violation of these fundamental laws.

3. *doings . . . Egypt. . . . Canaan.* Neither the immoral practices of the land they left, nor the abominations of the land they were going to, should influence their religious life.

statutes. lit. "laws engraven," denotes the ordinances which control the life of the nation. The vicious practices of paganism, especially of Egypt and Canaan, were

Cap. XVIII. יח

יח 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
3 וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃ כְּמַעֲשֵׂה אֶרֶץ־מִצְרַיִם
אֲשֶׁר יְשַׁבְתֶּם־בָּהּ לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֶרֶץ־כְּנַעַן אֲשֶׁר

Chapter XVIII

PROHIBITION OF UNLAWFUL MARRIAGES, UNCHASTITY AND MOLECH WORSHIP

Chapters xi–xvii, the subject of which is ritual uncleanness and its purification, are now followed by chapters xviii–xx, dealing with moral uncleanness and its punishment. The laws and precepts contained in xviii–xx lie at the very root of the life of purity and righteousness, and form the foundation principles of social morality. The first place among these is given to the institution of marriage (xviii). Marriage, the corner-stone of all human society, is here conceived in a purely ethical spirit; and any violation of the sacred character of marriage is deemed a heinous offence, calling down the punishment of Heaven both upon the offender and the society that condones the offence. Impurity in marriage, incestuous promiscuity among near relations, and other abominations are unpardonable sins, blighting the land and its inhabitants with defilement. "In graphic brevity and comeliness, Lev. xviii surpasses all other passages of similar import; more delicately and at the same time more seriously, such matters cannot be spoken about" (Ewald).

If the cultural condition of any people can be measured by the purity of its home life, then Israel's is the primacy in moral culture among the peoples. In Israel, marriage is regarded as a Divine institution, under whose shadow alone there can be true reverence for the mystery, dignity and sacredness of life. Marriage is a primary religious duty. He who has no wife—say the Rabbis—lives without comfort, help, joy, blessing, atonement (*i.e.* true religious communion with God). The Jewish husband—they declared—loves his wife as himself and honours her more than himself.

of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their statutes. 4. My judgements shall ye do, and my statutes shall ye keep, to walk therein: I am the LORD your God. 5. Ye shall therefore keep my statutes, and my judgements: which if a man do, he shall live by them: I am the LORD.*vi

6. None of you shall approach to any that is near of kin to him, to uncover their nakedness: I

yea, through it alone can he gain true life in this world, as the life of the wicked is not really Life (Hoffmann). The plain meaning is, that by adhering to the precepts of God, a man will enjoy well-being and length of days; cf. "that thy days may be long" (Deut. XI, 21). "No country was ever prosperous and strong in which the sanctity of family life and the value of personal purity were not upheld and practised" (W. R. Inge).

The Rabbis take the words "he shall live by them" to mean that God's commandments are to be a means of life and not of destruction to his children, וחי בהם ולא שימות בהם. With the exception of three prohibitions, all commandments of the Law are, therefore, in abeyance whenever life is endangered. No man, however, is to save his life at the price of public idolatry, murder, or adultery. This was the decision of the Rabbis in the war of extermination which the Roman Emperor Hadrian waged against Judaism; see on XXII, 32.

6–18. FORBIDDEN MARRIAGES

All unions between the sexes that are repellent to the finer feelings of man, or would taint the natural affection between near relations, are sternly prohibited. Primary prohibited marriages are:—a) blood-relations—mother, sister, daughter, grand-daughter, father's sister and mother's sister; and b) cases of affinity—the wives of blood-relations and of the wife's blood-relations. All unions—whether temporary or permanent—between persons belonging to these groups are classed as "incestuous" (עריות). They have no binding

אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לָא תַעֲשׂוּ וּבְחֻקֹּתֵיהֶם לָא תֵלֵכוּ׃
4 אֶת־מִשְׁפָּטַי תַּעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ לָלֶכֶת בָּהֶם אֲנִי
ה יְהוָה אֱלֹהֵיכֶם׃ וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר
ששי 6 יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי יְהוָה׃ ס אִישׁ אִישׁ
אֶל־כָּל־שְׁאֵר בְּשָׂרוֹ לָא תִקְרְבוּ לְגַלּוֹת עֶרְוָה אֲנִי יְהוָה׃

sanctioned by their national laws. "Both the practices and the laws were contrary to Reason, Conscience, and the Divine Will" (Wogue).

4. *judgements.* Israel was receiving a new code of laws that was to take the place of what they had seen in force in Egypt and would find in Canaan. *Judgements* are laws dictated by the moral sense, like the prohibition of theft: *statutes* are distinctive precepts addressed to the Israelite, like the prohibition of swine's flesh; see on Gen, xxvi, 5.

do . . . . keep. The two verbs are complementary. *Do* is the mechanical performance; *keep* includes the idea of study and understanding of the principle underlying the command. Only where there is *intelligent* conformity to the letter of the Torah, does its spirit become a transforming power in the lives of men.

to walk therein. This phrase occurs only in two other places in the Torah (xx, 23; xxvi, 3). It means not merely to obey the behests of Religion once or twice, but to *walk* in them, to order life in accordance with them.

I am the LORD. *i.e.* I who command these precepts am the LORD your God. The refrain—"I am the LORD" gives peculiar solemnity to the demands which it accompanies in these chapters. Man must obey, because it is God who commands. "The Divine imperative is its own self-sufficient motive" (Moore).

5. *if a man do.* The Rabbis emphasise the word *man.* Rabbi Meir used to say, "Whence do we know that even a heathen, if he obeys the law of God, will thereby attain to the same spiritual communion with God as the High Priest? Scripture says, 'which if a *man* do, he shall live by them'—not priest, Levite, or Israelite, but *man*" (Talmud).

he shall live by them. He will gain the life eternal in the world to come (Onkelos, Targum Jonathan, Rashi);

am the LORD. 7 The nakedness of thy father, even the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. 8. The nakedness of thy father's wife shalt thou not uncover: it is thy

There was dire need for the legislation in this chapter. Many of the incestuous marriages herein mentioned were common among contemporary peoples, and were recognized in parts of the Roman world as late as the early Middle Ages. In Egypt, marriage with a sister was quite usual, especially in royal families. The Greeks countenanced marriage with a half-sister. Among the Persians, marriages with mother, sisters and daughters were expressly recommended as meritorious and as most pleasing to the gods. Such were the usages, not of barbarous and reckless tribes unused to moral restrictions, but of the cultured nations of antiquity. "It is evident that Mosaism brought the world a new message in the matter of marriage" (Dillmann). When we think of the influence of this Chapter on the Western and Near Eastern peoples, we realise that Judaism is indeed a religious civilisation!

near of kin. lit. "flesh of his flesh"; his flesh and blood. Within a certain degree of consanguinity two relatives are regarded as one flesh, and one person.

uncover their nakedness. Used for, "to take to wife" in alliances which can never be regarded as "marriage." It is employed here, instead of the usual phrase, in order to bring out more strikingly the moral hideousness and animality of the transgression (S. R. Hirsch).

7. *of thy father.* Forbids a union between mother and son, as a dishonour both to father and mother.

8. *father's wife.* Forbids union with a stepmother. As marriage makes man and wife one (Gen. II, 24), a stepmother was regarded as a blood-relation of the nearest kind.

It was a practice among Eastern heirs-apparent to take possession of the father's wives, as an assertion of their right to the throne, the action identifying them with the late ruler's personality in the eyes of the people. This explains Reuben's conduct in Gen. XXXV, 22, and Absalom's in II Sam. XVI, 20–22.

7 ם עֶרְוַת אָבִיךָ וְעֶרְוַת אִמְּךָ לֹא תְגַלֵּה אִמְּךָ הִוא לֹא
8 תְגַלֵּה עֶרְוָתָהּ׃ ם עֶרְוַת אֵשֶׁת־אָבִיךָ לֹא תְגַלֵּה

force whatsoever in Jewish Law, and can in no circumstance be deemed a "marriage"; hence, no divorce (*Get*) is required for their dissolution. The issue are illegitimate (*mamzerim*).

The Rabbis have expanded the primary Prohibited Degrees in the ascending and descending line. These expansions are known as "secondary Prohibited Marriages, שניות"; *e.g.* as the mother is forbidden, so is the grandmother and great-grandmother; as the step-mother so is the grandfather's wife; as the daughter-in-law, so is the grandson's wife. Marriages of the secondary Prohibited Degrees must be dissolved by a divorce, and the children are legitimate.

The above Prohibited Degrees of marriage, whether Biblical or Rabbinical, are based on instinctive abhorrence and natural decorum. Jewish sectaries, however, as well as various Christian Churches, largely under the influence of Roman Law, greatly extended these prohibitions, until even an alliance between the great-grandchildren of two brothers and sisters was by them deemed forbidden. The Church introduced further prohibitions in connection with "spiritual kinship"; *e.g.* a godfather could not marry the child at whose baptism he was sponsor. The hardship resulting from such unbounded extension of Prohibited Degrees by the Roman Law and Church, was to some extent mitigated by *dispensation*, which the Church granted in certain circumstances; but this led to great abuses. Both dispensation and "spiritual kinship" are, of course, unknown in Judaism.

The Rabbis explain that prior to the Revelation at Sinai, only the following marriages were prohibited: viz., mother, father's wife, married woman, and sister on mother's side. Hence Abraham was permitted to marry his half-sister; and Jacob, two sisters.

6. *none of you . . . nakedness,* No one shall contract a marriage with a blood-relation. The broad principle (כלל) is here stated, and then particulars are given in *v.* 7–18.

father's nakedness. 9. The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover. 10. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. 11. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. 12. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. 13. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. 14. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. 15. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. 16. Thou shalt not uncover

12. *thy father's sister.* This prohibition too was new to Israelites, and contrary to their former usage (Exod. VI, 20).

14. *thy father's brother.* Union with the wife of a father's brother is an offence against two persons whom marriage had made "*one* flesh" (see *v.* 8). For that reason, her nephew could not marry her after his uncle's death. The Rabbis declare marriage with the wife of a mother's brother equally illegal.

15–18. Cases of affinity by marriage.

15. *daughter in law.* Forbids marriage between a man and his daughter-in-law after divorce or the husband's death. It was deemed a foul offence, almost on a plane with "marriage" with a daughter.

16. *brother's wife.* An exception to this rule is given in Deut. XXV, 5f, where the obligation is placed upon a man to

9 עֶרְוַת אֲבִיךָ הִוא׃ ס עֶרְוַת אֲחֹתְךָ בַת־אָבִיךָ אֹו
בַת־אִמֶּךָ מוֹלֶדֶת בַּיִת אֹו מוֹלֶדֶת חוּץ לֹא תְגַלֶּה עֶרְוָתָן׃
י ס עֶרְוַת בַּת־בִּנְךָ אֹו בַת־בִּתְּךָ לֹא תְגַלֶּה עֶרְוָתָן כִּי
11 עֶרְוָתְךָ הֵנָּה׃ ס עֶרְוַת בַּת־אֵשֶׁת אָבִיךָ מוֹלֶדֶת
12 אָבִיךָ אֲחוֹתְךָ הִיא לֹא תְגַלֶּה עֶרְוָתָהּ׃ ס עֶרְוַת
13 אֲחוֹת־אָבִיךָ לֹא תְגַלֶּה שְׁאֵר אָבִיךָ הִוא׃ ס עֶרְוַת
14 אֲחוֹת־אִמְּךָ לֹא תְגַלֶּה כִּי־שְׁאֵר אִמְּךָ הִוא׃ ס עֶרְוַת
אֲחִי־אָבִיךָ לֹא תְגַלֶּה אֶל־אִשְׁתּוֹ לֹא תִקְרָב דֹּדָתְךָ הִוא׃
מו ס עֶרְוַת כַּלָּתְךָ לֹא תְגַלֶּה אֵשֶׁת בִּנְךָ הִוא לֹא תְגַלֶּה

קמץ בזיק v. 14.

9. *born at home.* A half-sister born of a legal marriage ; see xx, 17.

born abroad. A half-sister born either of an illegal marriage or out of wedlock (Ibn Ezra).

10. *thy son's daughter.* As marriage with a step-grand-daughter is forbidden in *v.* 17, this verse seems superfluous. The Rabbis, however, understood it as referring to the daughter of an illegitimate son or daughter.

Marriage with a daughter is not expressly forbidden ; because, in view of this prohibition of the grand-daughter, it is self-evident.

thine own nakedness. "They are part of yourself" (Moffatt).

11. *thy father's wife's daughter.* Descent from the same mother was long deemed a closer degree of relationship than descent from the same father (Gen. xx, 12). Consequently, *v.* 9 might have been misunderstood to apply to either "thy sister (viz., of the same mother) who is the daughter of thy father," *i.e.* a full sister; or, to "the daughter of thy mother," *i.e.* a half-sister from the same mother but different father. Union with a half-sister from the same father but different mother might thus have been thought permissible. Hence the need of a clear prohibition of the daughter from the same father by another mother, as is here given (Hoffmann).

the nakedness of thy brother's wife: it is thy brother's nakedness. 17. Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness; they are near kinswomen: it is wickedness. 18. And thou shalt not take a woman to her sister, to be a rival to her, to uncover her nakedness, beside the other in her life time. 19. And thou shalt not approach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness. 20. And thou shalt not lie carnally with thy neighbour's

a 'gathering of living water' (*mikweh*, in later Hebrew, *mikvah*; see on XI, 36). By the reverent guidance in these vital matters which these laws afford, Jewish men have been taught respect for womanhood, moral discipline, and ethical culture. As for Jewish women, they were, on the one hand, given protection from uncurbed passion; and, on the other hand, taught to view marital life under the aspect of holiness (קדושה).

Even apart from their purely religious side, the importance of these regulations, scrupulously observed throughout the generations in Israel, cannot be over-estimated. They have fostered racial sanity and well-being, and have proved as favourable to hygiene as to morals. The overwhelming majority of Jewish women still live, thank God, under the 'yoke' of these laws—to their own good and the biologic good of the Jewish people. Striking testimony has been given by scientists to the fact that, though health is not put forward as the primary purpose of these regulations, yet such is their indubitable result. These laws of marital continence are now held by some scientists to accord with the fundamental rhythm in woman's nature. While medical opinion is not unanimous on this difficult subject, there can be no doubt as to the significance of statistics like the following: an investigation, conducted over a number of years at Mount Sinai Hospital, New York, in connection with 80,000 Jewish women who observe

16 עֶרְוָתָהּ׃ ס עֶרְוַת אֵשֶׁת־אָחִיךָ לֹא תְגַלֶּה עֶרְוָת
17 אָחִיךָ הוּא׃ ס עֶרְוַת אִשָּׁה וּבִתָּהּ לֹא תְגַלֶּה אֶת־
בַּת־בִּנָּהּ וְאֶת־בַּת־בִּתָּהּ לֹא תִקַּח לְגַלּוֹת עֶרְוָתָהּ שַׁאֲרָה
18 הֵנָּה זִמָּה הִוא׃ וְאִשָּׁה אֶל־אֲחֹתָהּ לֹא תִקָּח לִצְרֹר לְגַלּוֹת
19 עֶרְוָתָהּ עָלֶיהָ בְּחַיֶּיהָ׃ וְאֶל־אִשָּׁה בְּנִדַּת טֻמְאָתָהּ לֹא תִקְרַב
כ לְגַלּוֹת עֶרְוָתָהּ׃ וְאֶל־אֵשֶׁת עֲמִיתְךָ לֹא־תִתֵּן שְׁכָבְתְּךָ

marry his brother's widow, should his brother have died without issue.

17. *wickedness.* lit. "harlotry." The union of a man with both a woman and her daughter or grand-daughter, whether at the same time or after the death of one, is considered an execrable action, an "enormity" (RV Margin).

18. *to be a rival to her.* Better, *as a fellow-wife.* Sisterly love would thereby turn to rivalry and hatred.

in her life time. During the first wife's lifetime, even if he had divorced her, he could not marry her sister. After her death it was permitted, and was even deemed by the Rabbis a praiseworthy thing to do, as no other woman would show the same affection to the orphaned children of the deceased sister.

19–23. Immoral Practices Forbidden

19. *impure.* In xv, 24, the same matter had been dealt with from the point of view of the ritual defilement that is thereby incurred. Here the practice is denounced as contrary to the principles of moral purity; see also xx, 18.

While recognising the sacred nature of the estate of wedlock, Judaism prescribes continence even in marriage. "The Jewish ideal of holiness is not confined to the avoidance of the illicit; its ideal includes the hallowing of the licit" (Moore). It categorically demands reserve, self-control and moral freedom in the most intimate relations of life. It ordains the utmost consideration for the wife not only throughout the monthly period of separation (*niddah*), but also during the seven following days of convalescence and recovery (*taharah*), which are terminated by ritual purification through total immersion either in a fountain, or

wife, to defile thyself with her. 21. And thou shalt not give any of thy seed to make them pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.*vii (**iv)22. Thou shalt not lie with mankind, as with womankind: it is abomination. 23. And thou shalt not lie with any beast to defile thyself therewith: neither shall any woman stand before a beast, to lie down thereto: it is confusion.

24. Defile not ye yourselves in any of these things: for in all these the nations are defiled

22. *with mankind.* Discloses the abyss of depravity from which the Torah saved the Israelite. This unnatural vice was also prevalent in Greece and Rome.

23. *confusion.* "A violation of nature and of the Divine order" (Dillmann); cf. Exod. XXII, 18; Lev. XX, 15f.

The almost incredible bestialities, revealing the hideous possibilities of corrupt human nature, enumerated in *v.* 21–23, are but too well attested in laws, customs, and legends of the ancient and medieval world. They are not unknown in modern societies. Nowhere in literature is there such an uncompromising condemnation of these offences as in XVIII and XX. It led to their extirpation in the midst of Israel, and eventually to their moral outlawry among all peoples that came under the sway of the Hebrew Scriptures.

24–30. An exhortation to lay to heart the fate of the Canaanites whose loathsome customs, disruptive of social morality, would bring about their annihilation.

24. *defile not ye yourselves.* Whenever sex is withdrawn from its place in marriage and separated from its function as the expression of reverent and lawful wedded love (whereby its quality is completely changed), the person concerned is defiled. The Rabbis deem sexual immorality the strongest of defilements (טומאה), cutting man off from God.

any of these things. The words refer to all the foregoing —the forbidden marriages, the neglect of marital restrictions, as well as unnatural abominations.

21 לְזָרַע לְהַעֲבִיר לַמֹּלֶךְ וְלֹא תְחַלֵּל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה׃ 22 וְאֶת־זָכָר לֹא תִשְׁכַּב
שביעי כשהן מחוב׳ 23 מִשְׁכְּבֵי אִשָּׁה תּוֹעֵבָה הִוא׃ וּבְכָל־בְּהֵמָה לֹא־תִתֵּן שְׁכָבְתְּךָ
לְטָמְאָה־בָהּ וְאִשָּׁה לֹא־תַעֲמֹד לִפְנֵי בְהֵמָה לִרְבָעָהּ תֶּבֶל
24 הִוא׃ אַל־תִּטַּמְּאוּ בְּכָל־אֵלֶּה כִּי בְכָל־אֵלֶּה נִטְמְאוּ הַגּוֹיִם

niddah and *taharah* laws, showed that the proportion of those suffering from uterine cancer was one to fifteen of non-Jewish women of corresponding social and economic status. Even more noteworthy is the difference in the proportion of a certain form of cancer among Jewish and non-Jewish men respectively (Sorsby, *Cancer and Race*, 1931). "The Mosaic Code again stands out as an astonishing example of inspired wisdom and foresight which should appeal with redoubled force to the enlightened minds of to-day. Discipline and self-restraint are perhaps the lessons most needed for the present times" (Lieut.-Col. F.E. Freemantle, Chairman, International Cancer Conference, London, July 1928).

For a brief account of the traditional laws of *niddah* and *taharah*, see Dayan Lazarus, *The Ways of Her Household*, Part II (Myers & Co., 1923). See also Rabbi David Miller, *The Secret of the Jew; his Life—his Family* (Oakland, Calif.)

20. *thy neighbour's wife.* This prohibition is so vital to human society that it is included in the Ten Commandments, immediately after the protection of life, as being of equal importance with it (Ewald); see also note on xx, 10.

21. *pass through the fire to Molech.* We have here the first mention in the Bible of the dreadful practice of child-sacrifice to a deity of the surrounding heathen Semites. Israel's Teachers shudder at this hideous aberration of man's sense of worship, and they do not rest till all Israel shares their horror of it.

Sexual impurity, especially when it is allied with, or elevated into, a form of worship, as it was in the cults of Baal and Astarte, dehumanizes, and leads to the deadening of the holiest human instincts.

neither shalt thou profane. Better, *that thou profane not;* such savage idolatry being an infamous travesty of all religion or adoration of God.

which I cast out from before you: 25. and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants. 26. Ye therefore shall keep my statutes and my judgements, and shall not do any of these abominations; neither the homeborn, nor the stranger that sojourneth among you: *ma 27. (for all these abominations have the men of the land done, which were before you, and the land is defiled;) *ms 28. that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you. 29. For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people. 30. Therefore shall ye keep my charge, that ye do not any of these abominable customs, which were done before you, and that ye defile not yourselves therein: I am the LORD your God.

of the Religious Authorities to make a "fence round the Law," in order to keep men far from sin, and to warn and instruct the people as to the seriousness and sacredness of these prohibitions.

30. *I am the* LORD *your God.* The former inhabitants indulged in unnatural vices because the worship of their gods was demoralising. It is otherwise with Israel. The Lord is their God, and His service is elevating and spiritualising. Hence there is here a natural transition to the next chapter with its opening command, "Ye shall be holy; for I the LORD your God am holy."

For the Lesson from the Prophets, Ezekiel, XXII, 1–19, *see* The Haftorahs, p. 382.

When ACHAREY MOS *and* KEDOSHIM *are combined, read the Haftorah for* KEDOSHIM.

For the Blessings before and after the Haftorah, see p. 330.

כה אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם: וַתִּטְמָא הָאָרֶץ וָאֶפְקֹד עֲוֹנָהּ
26 עָלֶיהָ וַתָּקִא הָאָרֶץ אֶת־יֹשְׁבֶיהָ: וּשְׁמַרְתֶּם אַתֶּם אֶת־חֻקֹּתַי
וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכֹּל הַתּוֹעֵבֹת הָאֵלֶּה הָאֶזְרָח
27 וְהַגֵּר הַגָּר בְּתוֹכְכֶם: כִּי אֶת־כָּל־הַתּוֹעֵבֹת הָאֵל עָשׂוּ אַנְשֵׁי־
28 הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וַתִּטְמָא הָאָרֶץ: וְלֹא־תָקִיא הָאָרֶץ
אֶתְכֶם בְּטַמַּאֲכֶם אֹתָהּ כַּאֲשֶׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר
29 לִפְנֵיכֶם: כִּי כָּל־אֲשֶׁר יַעֲשֶׂה מִכֹּל הַתּוֹעֵבֹת הָאֵלֶּה וְנִכְרְתוּ
ל הַנְּפָשׁוֹת הָעֹשֹׂת מִקֶּרֶב עַמָּם: וּשְׁמַרְתֶּם אֶת־מִשְׁמַרְתִּי
לְבִלְתִּי עֲשׂוֹת מֵחֻקּוֹת הַתּוֹעֵבֹת אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם וְלֹא
תִטַּמְּאוּ בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

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27. ר סביהן האלה

25. *the land is defiled.* Only moral offences, and not ceremonial transgressions, are said to defile the land. Every "enormity" first defiles the person who commits it, be he Canaanite or an Israelite, and he in turn defiles the land (Büchler).

I do visit the iniquity thereof. The land (*i.e.* its inhabitants) is punished. Through pestilence and drought, its inhabitants are vomited out in the same manner as the human system rejects food which is disagreeable to it. The verbs in this verse visualise the future, as though it had actually come into being.

29. *shall be cut off.* In most of the offences mentioned, the penalty prescribed is death. With the remainder, the culprits were expelled from the Community and presumably from the country, since their presence contaminated the land.

30. *keep my charge.* The Rabbis understood this phrase in the sense of "guard My charge"; *i.e.* it is the duty

f) His aunt, and uncle's wife (divorced or widow), whether the uncle be the full- or half-brother of his father or mother.

g) A married woman, unless Get has been given ; and his divorced wife after her remarriage (her second husband having died or divorced her.)

h) Anyone who is not a member of the Jewish Faith ; the issue of an incestuous union (*mamzereth*) ; the married woman guilty of adultery with him ; and the widow whose husband died childless, until Chalitzah has been performed. A *Kohen* may not marry a divorced woman, a Chalitzah widow, or a proselyte.

g) A married man, unless Get has been given; and her divorced husband after the death or divorce of her second husband.

h) Anyone who is not a member of the Jewish Faith ; the issue of an incestuous union (*mamzer*) ; and the man guilty of adultery with her as a married woman.

[A Man may thus marry

a) His stepsister, his stepfather's wife (divorced or widow), his *niece; and his full- or half-brother's or sister's daughter-in-law.

b) His cousin; his stepson's wife (divorced or widow); and his deceased wife's sister.]

[A Woman may thus marry

a) Her stepbrother; and her stepmother's former husband.

b) Her cousin ; and her deceased sister's husband, whether of a full- or half-sister.

c) Her *uncle.]

** In English law, a man may marry the daughter of his wife's brother or his wife's sister ; but not the daughter of his brother or sister.*

Note B

TABLE OF PROHIBITED MARRIAGES

IN FORCE AMONG JEWS TO-DAY

A Man May Not Marry	*A Woman May Not Marry*
a) His mother, grandmother, and ascendants; the mother of his grandfather; his stepmother, the wife of his paternal grandfather, and of his ascendants; and the wife of his maternal grandfather.	a) Her father, grandfather, and ascendants; her stepfather; and the husband of her grandmother, and of her ascendants.
b) His daughter, grand-daughter, great-grand-daughter and her descendants; his daughter-in-law; the wife of his son's son, and descendants; and the wife of his daughter's son.	b) Her son, grandson, great-grandson; her son-in-law, and the husband of her grand-daughter and descendants.
c) His wife's mother or grandmother; the mother of his father-in-law, and ascendants.	c) Her husband's father, or grandfather, and the father of her father-in-law—and ascendants; and the father of her mother-in-law.
d) His wife's daughter or her grand-daughter, and descendants.	d) Her husband's son or grandson, and descendants.
e) His sister, half-sister, his full- or half-brother's wife (divorced or widow; see, however, on Deut. xxv, 5, 9); and the full- or half-sister of his divorced wife in her lifetime.	e) Her brother; half-brother; her full- or half-sister's divorced husband in her sister's lifetime; and her husband's brother and her nephew.

VII. KEDOSHIM

CHAPTER XIX

19 1. And the LORD spake unto Moses, saying,
2. Speak unto all the congregation of the children of

2. HOLINESS AND THE IMITATION OF GOD

As the command, "ye shall be holy, for I the LORD your God am holy," dominates not only this chapter but the whole ethical legislation in Leviticus, it is necessary to have a clear understanding of the word *holy* (קדוש) in its ethical, as distinct from it ritual, signification. Firstly, it denotes the sublime exaltedness and overpowering majesty of God: in the presence of that Divine holiness, mortal man feels "but dust and ashes" and is crushed by the sense of his unworthiness (Isa. VI, 5). Secondly, *holy* expresses God's complete freedom from everything that makes men imperfect, and His recoil from everything impure and unrighteous; in the words of the Prophet, "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. I, 13). Thirdly, *holy* stands for the fulness of God's ethical qualities—for more than goodness (טוב), more than purity (טהור), more than righteousness (צדיק); it *embraces* all these in their ideal completeness. "The Holy One, blessed be He!" (הקדוש ברוך הוא) is the most common Name for God in Rabbinical literature, as well as on the lips of the Jewish masses. In its ritual usage, the word "holy" is applied to persons and things connected with the Sanctuary, or consecrated for religious purposes.

2. *all the congregation.* The Torah and its message of holiness is the heritage of the *congregation* of Israel. There was not to be a small class of "specialists" in religion who dwelt apart, while the people were sunk in ignorance and superstition. Israel was to form a spiritual democracy; Deut. XXXIV; see note on Exod. XXII, 30.

Cap. XIX. יט

30 ל פ פ פ

יט 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־

VII. KEDOSHIM

(Chapters XIX–XX)

Chapter XIX

A MANUAL OF MORAL INSTRUCTION

This remarkable chapter occupies the central position in Leviticus, and therefore in the Pentateuch. The Rabbis rightly regarded it as the kernel of the Law and declared that "the essentials of the Torah (רוב גופי תורה) are summarised therein" (Sifra). This chapter has in fact been looked upon as a counterpart of the Decalogue itself, the Ten Commandments being in essence repeated in its verses (I and II in *v.* 4; III in *v.* 12; IV and V in *v.* 3; VI in *v.* 16; VII in *v.* 29; VIII and IX in *v.* 11-16; and X in *v.* 18). The precepts contained in the chapter may, at first sight, appear a medley of the spiritual and ceremonial—fundamental maxims and principles of justice and morality alongside of ritual laws and observances. The Torah, however, regards human life as an indivisible whole, and declines to exclude any phase thereof from its purview; see introductory note to chapters XI–XVI.

Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy. 3. Ye shall fear every man his mother, and his father, and ye shall

or station, but by the spirit in which we fulfil the obligations of life in its simplest and commonest details: in this way—by doing justly, loving mercy, and walking humbly with our God—is everyday life transfigured. See also *Exodus*, p. 263.

3–4. Fundamental Moral Laws

3. *ye shall fear . . . his father.* The first precept stressed is reverence for parents. Neglect of filial duty vitiates a man's whole attitude to life, and places the ideal of holiness out of his reach; see *Exodus*, p. 222. "If we have failed in our duty towards our parents, we are not likely to succeed in our relations towards others" (Foerster).

fear . . . his mother. lit. "stand in awe of . . . his mother." In the Decalogue the father is mentioned before the mother, and the word used is *honour* instead of *fear*. The Rabbis suggest the following reason for the difference: the father is the parent who disciplines the child; the mother is richer in manifestations of affection and kindliness. The child would consequently have "love" for the mother, but "stand in awe" before the father. Therefore, the Torah insists on the child showing love and reverence to both. The term "fear" in this verse is that used in reference to God. "Dear to God is the honouring of father and mother, for Scripture employs the same expressions about honouring and revering parents as about honouring and revering Himself" (Talmud). For the child, his father and mother are more than ordinary mortals; and, in fact, the Fifth Commandment is in the Decalogue the connecting link between our duties towards God and our fellowmen. Many are the beautiful sayings in Rabbinical literature in regard to this Commandment, but none more beautiful than the story of Dama. Dama, a heathen dealer in jewels in Ascalon, had a stone such as was required to replace one of the precious stones in the High Priest's breastplate. A deputation from Jerusalem came to him to negotiate for its purchase; and he agreed to sell it for one hundred *dinars*, but when he went into

יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה
אֱלֹהֵיכֶם׃ 3 אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ

ye shall be holy: for I the LORD *your God am holy.* Man is not only to worship God, but to imitate Him. By his deeds he must reveal the Divine that is implanted in him; and make manifest, by the purity and righteousness of his actions, that he is of God. Mortal man cannot imitate God's infinite majesty or His eternity; but he *can* strive towards a purity that is Divine, by keeping aloof from everything loathsome and defiling (XI, 44); and especially can he imitate God's merciful qualities. This "imitation of God" is held forth by the Rabbis as the highest human ideal. "Be like God; as He is merciful and gracious, so be thou merciful and gracious. Scripture commands, *Walk ye after the* LORD *your God.* But the Lord is a consuming fire; how can men walk after Him? But the meaning is, By being as He is—merciful, loving, long-suffering. Mark how, on the first page of the Torah, God clothed the naked—Adam; and on the last, He buried the dead—Moses. He heals the sick, frees the captives, does good even to His enemies, and is merciful both to the living and the dead" (Talmud). These merciful qualities, therefore, are real links between God and man; and man is never nearer the Divine than in his compassionate moments. Dr. Schechter has pointed out that the Imitation of God is confined by the Rabbis to His attributes of mercy and graciousness. "The whole Rabbinic literature might be searched in vain for a single instance of the sterner Biblical attributes of God being set up as a model for a man to copy" (Abrahams).

Holiness is thus not so much an abstract or a mystic idea, as a regulative principle in the everyday lives of men and women. The words, "ye shall be holy," are the keynote of the *whole* chapter, and must be read in connection with its various precepts: reverence for parents, consideration for the needy, prompt wages for reasonable hours, honourable dealing, no tale-bearing or malice, love of one's neighbour and cordiality to the alien, equal justice to rich and poor, just measures and balances—together with abhorrence of everything unclean, irrational or heathen. Holiness is thus attained not by flight from the world, nor by monk-like renunciation of human relationships of family

keep my sabbaths: I am the LORD your God. 4. Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God. 5. And when ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it that ye may be accepted. 6. It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt with fire. 7. And if it be eaten at all on the third day, it is an abomination; it shall not be accepted; 8. but every one that eateth it shall bear his iniquity, because he hath profaned the holy thing of the LORD: and that soul shall be cut off from his people.

9. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy

and as the Judge; it is meant both to encourage and to awe; both to exhort to vigilance and to menace with punishment" (Kalisch).

4. *idols.* lit. "things of nought, non-entities"; *i.e.* things that have no real existence; see Jer. XIV, 14.

5–8. RITUAL LAWS

5. *when ye offer.* Or "if ye offer." See III, 1 and VII, 15–20. Note that the form used is not the imperative—"ye shall offer;" sacrifices are voluntary (Kimchi). The main concern of Scripture seems to be not so much *that* a sacrifice shall be brought, as, if brought, *how* it shall be brought; *i.e.* that it be offered in strict accordance with the regulations prescribed for avoiding heathen associations.

9–10. CONSIDERATION FOR THE POOR

9. *corners of thy field.* What is here commanded is a statutory charge on one's harvest, to which the English poor rate is analogous. It does not exclude private and voluntary assistance, according to the generous impulse of the giver.

4 אַנִי יְהוָה אֱלֹהֵיכֶם׃ אַל־תִּפְנוּ אֶל־הָאֱלִילִם וֵאלֹהֵי מַסֵּכָה
ה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃ וְכִי תִזְבְּחוּ זֶבַח
6 שְׁלָמִים לַיהוָה לִרְצֹנְכֶם תִּזְבָּחֻהוּ׃ בְּיוֹם זִבְחֲכֶם יֵאָכֵל
7 וּמִמָּחֳרָת וְהַנּוֹתָר עַד־יוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף׃ וְאִם
8 הֵאָכֹל יֵאָכֵל בַּיּוֹם הַשְּׁלִישִׁי פִּגּוּל הוּא לֹא יֵרָצֶה׃ וְאֹכְלָיו
עֲוֹנוֹ יִשָּׂא כִּי־אֶת־קֹדֶשׁ יְהוָה חִלֵּל וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא
9 מֵעַמֶּיהָ׃ וּבְקֻצְרְכֶם אֶת־קְצִיר אַרְצְכֶם לֹא תְכַלֶּה פְּאַת
י שָׂדְךָ לִקְצֹר וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט׃ וְכַרְמְךָ לֹא תְעוֹלֵל

an inner room to fetch the stone, he found that his father was asleep in that room. Dama came back, and said he could not after all sell the stone. The deputation offered two hundred dinars, three hundred, a thousand dinars—but in vain. Soon after, his father having waked, Dama ran after the Temple emissaries with the jewel; but he refused to take more than the original one hundred dinars of the first offer. "I will not make any profit from the honour which I paid to my father," he said. Filial reverence, the Rabbis held, was a dictate of Natural Religion and, therefore, of universal application; and it is characteristic of their broad humanity that they selected the action of a contemporary heathen as a perfect example of filial piety.

ye shall keep my sabbaths. The connection of these two precepts is significant. Even as honouring of parents stands foremost among human duties, the sanctification of the Sabbath is the first step towards holiness in his spiritual life. For the Sabbath is not only a day of cessation from work, but the weekly opportunity for communal worship and spiritual growth; see ***Exodus***, p. 217–221. These two commands are placed side by side in order to teach that the fear of parents must not exceed the fear of God. Should they demand anything that contravenes God's law, then the child must place his duty to God before that of his parents (Talmud).

I am the LORD *your God.* This phrase (often in the shorter form, *I am the* LORD) occurs sixteen times in this Chapter. It is the Divine seal set to the enactments of the law. It "points to God at once as the Holy One

harvest. 10. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the LORD your God. 11. Ye shall not steal; neither shall ye deal falsely, nor lie one to another. 12. And ye shall

act of stealing (Shulchan Aruch). Especially reprehensible is "stealing the good opinion of others" (גניבת דעת)—by any manner of misrepresentation, "publicity," or flattery deceiving others into having a better opinion of him or his doings than he deserves. "Let a man earn the good opinion of his fellowmen, but let him not steal it" (S. R. Hirsch). A classical example is afforded by Absalom's manner of ingratiating himself with all who felt discontent at "the law's delay," suggesting that if *he* were king, things would be very different. "And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man had a suit which should come to the king for judgement, then Absalom said unto him, ... See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! . . . . So Absalom *stole the hearts* of the men of Israel" (II Sam. xv, 2–6).

deal falsely. lit. "falsely deny."

nor lie. "Let your Yes be righteous and your No be righteous. He who exacted retribution from the generation of the Flood, will exact it of the man who does not stand by his word. Truth is one of the pillars of the Universe; it is God's own seal. The liar is an outcast from the Divine fellowship. Men too punish him, for he is not believed even when he speaks the truth. The good man is he who is what he seems" (Talmud). The truth, however, must be spoken *in love*. Truthfulness must be moral: it ceases to be truthfulness and becomes an abominable form of lying when it is used as a tool of revenge or malice in order to ruin another or for putting him to open shame.

"A truth that's told with bad intent
Beats all the lies you can invent" (Blake).

וּפֶרֶט כַּרְמְךָ לֹא תְלַקֵּט לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה
אֱלֹהֵיכֶם׃ 11 לֹא תִגְנֹבוּ וְלֹא־תְכַחֲשׁוּ וְלֹא־תְשַׁקְּרוּ אִישׁ

Consideration for the poor distinguishes the Mosaic Law from all other ancient legislations, such as the Roman Law. The object of the latter seems to be primarily to safeguard the rights of the possessing classes. In the Torah, the poor man is a *brother*, and when in need he is to be relieved ungrudgingly not only with an open hand but with an open heart. In his noble self-defence, Job (xxxi, 17–20) protests :

Never have I eaten my morsel alone,
Without sharing it with the fatherless ;
Never saw I any perish for want of clothing
But I warmed him with fleece from my lambs,
And his loins gave me their blessing.

The Rabbis continued this doctrine, and declared pity to be a distinguishing trait of the Jewish character. If a Jew—they held—shows himself lacking in consideration for a fellowman in distress or suffering, we may well doubt the purity of his Jewish descent. " There is no ethical quality more characteristic of Rabbinic Judaism than Rachmonuth—pity. The beggar whose point of view is that you are to thank him for allowing him to give you the opportunity for showing Rachmonuth, is a characteristically Jewish figure " (Montefiore).

gleaning. The ears of corn which fall to the ground at the time of reaping.

11–16. Duties towards our Fellowmen

These precepts restate the fundamental rules of life in human society that are contained in the Second Table of the Decalogue. These moral principles were expanded by the Rabbis, and applied to every phase of civil and criminal law.

11. *ye shall not steal*. " Even as a practical joke ; or, in order to enable another to profit by the four or five-fold restitution which thou shalt have to make ; or, to reclaim by stealth thine own stolen property, lest thou seem a thief " (Sifra). Everything that has the appearance of stealing is strictly forbidden, lest a man become habituated to the

not swear by my name falsely, so that thou profane the name of thy God: I am the LORD. 13. Thou shalt not oppress thy neighbour, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning. 14. Thou shalt not curse the deaf, nor put a stumblingblock before the blind; but thou shalt fear thy God: I am the LORD.*ii(**v) 15. Ye shall do no unrighteousness in judgement: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

fear thy God. Who is the avenger of the helpless; of the deaf or absent man who cannot protect himself from the reviling which he has not heard; of the "blind" man who cannot avoid the stumbling-block of which he is not aware. Furthermore, the man who deliberately gives harmful advice may allege the noblest of intentions. But Scripture exhorts him to "fear God," who searches the innermost recesses of the human heart and knows its secret thoughts. See the note of Exod. I, 17, showing that *fearing God* means natural piety and fundamental humanity.

15. *respect the person of the poor.* "You shall not be partial to a poor man" (Moffatt). With all its sympathy for the poor and helpless, the Torah fears that justice might be outraged in favour of the poor man when he is in the wrong. Even sympathy and compassion must be silenced in the presence of Justice. In this Scriptural command, as in Exod. XXIII, 3 (Thou shalt not favour a poor man in his cause) "there is a sublimity of moral view, which compels the reverence of all" (Geiger).

nor honour. The judge must not say, "This man is rich and well connected; how can I put him to shame by deciding against him?" (Sifra).

in righteousness. There is to be neither prejudice in favour of the poor, nor dread of offending the great, but *justice;* see on Exod. XXIII, 3. Thus, one of the litigants is not to be permitted to state his case at length,

12 בְּשֶׁמְיתִי: וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לַשָּׁקֶר וְחִלַּלְתָּ אֶת־שֵׁם
13 אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא־תַעֲשֹׁק אֶת־רֵעֲךָ וְלֹא תִגְזֹל לֹא
14 תָלִין פְּעֻלַּת שָׂכִיר אִתְּךָ עַד־בֹּקֶר: לֹא־תְקַלֵּל חֵרֵשׁ וְלִפְנֵי
טו עִוֵּר לֹא תִתֵּן מִכְשֹׁל וְיָרֵאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה: לֹא־תַעֲשׂוּ שני וישי כשהן מחוב׳
עָוֶל בַּמִּשְׁפָּט לֹא־תִשָּׂא פְנֵי־דָל וְלֹא תֶהְדַּר פְּנֵי גָדוֹל

12. *and ye shall not swear.* *And* indicates that the verse is to be closely associated with the preceding one. "If thou hast stolen, thou wilt end by falsely denying, lying, and swearing by My Name to a falsehood" (Sifra)—profaning the Name of God for the purpose of deceit and fraud.

13. *oppress.* "Defraud" (Moffatt). In Deut. xxiv, 14, "a hired servant" is substituted for "thy neighbour." "Oppressing" a hired servant means taking advantage of his helplessness and paying him less than his due for his work.

rob him. By withholding from him that which is his.

abide with thee. If the labourer is hired by the day, his wages must be paid to him immediately after the day's work is done. The poor man lives from hand to mouth.

14. *curse the deaf.* Defame the deaf, or anyone who cannot hear, and so cannot vindicate his own character.

nor put a stumblingblock before the blind. "Trip up a blind man" (Moffatt), either in sport or malice. Alas for the prevalence of human callousness and cruelty that render the formulation of such a precept necessary.

"Deaf" and "blind" are typical figures of all misfortune, inexperience and moral weakness. This verse is a warning against leading the young and morally weak into sin, or provoking them to commit irretrievable mistakes. The following are typical violations of this ethical precept: he who gives disingenuous advice to the inexperienced; he who tempts the Nazirite to break his oath not to drink wine; he who sells lethal weapons to weak or dangerous characters—all these transgress the command 'Thou shalt not put a stumblingblock before the blind.' Equally so does the man who administers corporal punishment to a grown-up son: it may make that son forgetful of filial duty, and in blind anger commit an unpardonable offence (Talmud).

16. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.
17. Thou shalt not hate thy brother in thine heart: thou shalt surely rebuke thy neighbour, and not

thy fellowman in mortal danger through drowning, or attacked by wild animals, or robbers, without hastening to his rescue (Talmud). In protecting the life of another, it is permitted to take the life of the assailant, even as in self-defence. The Sifra gives a further application to this verse: if thy fellowman is accused of a crime, and evidence that would clear him of it is in thy possession, thou art not at liberty to keep silent.

17–18. Prohibition of Hatred and Vengeance: Love of Neighbour

17. *hate thy brother in thine heart.* Nursing your grievance against your fellowman. Most of the hating in the world is quite unjustified, groundless hating for its own sake (שנאת חנם). "Thou shalt not hate thy brother *in thine heart.* Our Rabbis taught that if Scripture had merely said 'Thou shalt not hate thy brother,' this precept might be explained to mean only that you must not injure him, nor insult him, nor vex him; and so the words 'in thine heart' are added to forbid us even to feel hatred in our heart without giving it outward expression. Causeless hatred ranks with the three cardinal sins: Idolatry, Immorality, and Murder. The Second Temple, although in its time study of the Law and good works flourished and God's commandments were obeyed, was destroyed because of causeless hatred" (Achai Gaon). When it is fed by racial rivalry or religious bigotry, causeless hatred petrifies the heart and becomes organised malice. None has suffered, and is still suffering, from causeless hatred more than the Jewish People. The Talmud instances the Emperor Hadrian's conduct as typical of men swayed by such hatred. One day on Hadrian's journey in the East, a Jew passed the Imperial train and saluted the Emperor. Hadrian was beside himself with rage. 'You, a Jew, dare to greet the Emperor! You shall pay for this with your life.' In the course of the same day,

16 בְּצֶדֶק תִּשְׁפֹּט עֲמִיתֶךָ׃ לֹא־תֵלֵךְ רָכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד
17 עַל־דַּם רֵעֶךָ אֲנִי יְהוָה׃ לֹא־תִשְׂנָא אֶת־אָחִיךָ בִּלְבָבֶךָ
18 הוֹכֵחַ תּוֹכִיחַ אֶת־עֲמִיתֶךָ וְלֹא־תִשָּׂא עָלָיו חֵטְא׃ לֹא־

and the other bidden "to cut it short." One litigant must not be allowed to be seated in court, and the other kept standing (Sifra). "The judge should feel as though a sword were suspended above his head throughout the time he sits in judgment" (Talmud).

Another authoritative explanation of *in righteousness shalt thou judge thy neighbour* is, "Judge every man in the scale of merit (לכף זכות); refuse to condemn by appearances, but put the best construction on the deeds of your fellow-men" (Talmud).

The teaching of this and the preceding verses is thus restated by the Prophet: "Speak ye every man the truth with his neighbour; execute the judgement of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD" (Zechar. VIII, 16, 17).

16. *go up and down as a talebearer.* lit. "go up and down as a pedlar." This expressive idiom is here applied to a person who travels about dealing in scandal and malicious hearsay, getting the secrets of people and *retailing* them wherever he goes (Rashi). A mischievous business, even if the report is true and told without malice (Maimonides). "A more despicable character exists not; such a person is a pest to society, and should be exiled from the habitation of men" (Adam Clarke). Injurious gossip may often do as much harm as slanderous defamation. Hence the prayer, three times daily, "O my God, guard my tongue from evil and my lips from speaking guile" (Authorised Prayer Book, p. 54). The slanderer, the man of the evil tongue (לשון הרע), the calumniator, is worse than a murderer, since he destroys a man's reputation, which is more precious than his life (Talmud). Hence the informer (moser) was deemed the most abandoned creature among all evil-doers to their kind.

stand against the blood of thy neighbour. Better, *stand idly by the blood of thy neighbour* (Leeser); *i.e.* when his life is in danger. Do not stand idly by, watching with indifference

bear sin because of him. 18. Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as

the martyred race. The medieval Jew did not take vengeance on his cruel foes. The Jews hunted out of Spain in 1492 were in turn cruelly expelled from Portugal. Some took refuge on the African coast. Eighty years later the descendants of the men who had thus inhumanly treated their Jewish fellowmen were defeated in Africa, whither they had been led by their king, Dom Sebastian. Those who were not slain were offered as slaves at Fez to the descendants of the Jewish exiles from Portugal. 'The humbled Portuguese nobles,' the historian narrates, 'were comforted when their purchasers proved to be Jews, for they knew that they had humane hearts'" (M. Joseph).

nor bear any grudge. Waiting for an opportunity to repay evil with evil. The Rabbis give the following explanation of these two phrases: "If a man says, I will not lend you the tool you require, because you did not lend it me when I asked for it—that is vengeance. If a man says, I will lend you the tool, although you refused to lend it when I asked for it—that is bearing grudge." In an ancient Jewish book, that has come down to us probably from Maccabean times, known as *The Testaments of the Twelve Patriarchs*, we read: "Love ye one another from the heart; and if a man sin against thee, cast forth the poison of hate and speak peaceably to him. If he confess and repent, forgive him. But if he be shameless and persist in his wrongdoing, even so forgive him from the heart, and leave to God the avenging. Beware of hatred; for it works lawlessness even against the Lord Himself. For it will not hear the words of the Commandments concerning the loving of one's neighbour. Love would quicken even the dead, and would call back them that are condemned to die; but hatred would slay the living." The Rabbis declare, "He who has a forgiving spirit is himself forgiven. Whosoever does not persecute them that persecute him, whosoever suffers wrong in silence and requites it not, they are deemed the *friends of God.*"

thou shalt love thy neighbour as thyself. Heb. ואהבת לרעך כמוך; *i.e.* let the honour and property of thy fellowman

תִּקֹּם וְלֹא תִטֹּר אֶת־בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי

another Jew passed him, and, warned by example, he did not greet Hadrian. 'You, a Jew, dare to pass the Emperor without a greeting,' he angrily exclaimed. 'You have forfeited your life.' To his astonished courtiers he replied: 'I hate the Jews. Whatever they do, I find intolerable. I, therefore, make use of any pretext to destroy them.' So are all anti-Semites; so, all slaves of "causeless hatred."

rebuke thy neighbour. A precept extremely difficult of fulfilment; it is as difficult to administer reproof with delicacy and tact, as it is to receive reproof. Reproof must, of course, be offered in all kindness, otherwise it fails of its purpose; and, if it entails putting a man to shame in public, it is mortal sin. No matter how much learning and good works the man who commits such a sin may possess, he has no share in the world to come—says a great Mishnah teacher.

sin because of him. Unless there is a frank statement from the aggrieved party, the hatred or dislike smouldering in his heart may lead him into sin.

18. *thou shalt not take vengeance.* Forbids repaying evil with evil. "If a man finds both a friend and an enemy in distress, he should first assist his enemy, in order to subdue his evil inclination," *i.e.* man's inborn passion for revenge (Talmud). Scripture inculcates this virtue both by precept and illustrious example. Joseph's conduct to his brethren, and David's to Saul, are among the noblest instances of forgiveness to be found in literature. Such examples are not confined to the Biblical period. Samuel ibn Nagrela was a Spanish-Jewish poet of the eleventh century, who was vizier to the king of Granada. He was one day cursed in the presence of the king, who commanded Samuel to punish the offender by cutting out his tongue. The Jewish vizier, however, treated his enemy kindly, whereupon the curses became blessings. When the king next noticed the offender, he was astonished that Samuel had not carried out his command. Samuel replied, "I have torn out his angry tongue, and given him instead a kind one." The Rabbis rightly declare, "Who is mighty? He who makes his enemy his friend."

The Jew is not "a good hater." Shylock is 'the Jew that Shakespeare drew.' He is not the Jew of real life, even in the Middle Ages, stained as their story is with the hot tears—nay, the very heart's blood—of

thyself: I am the LORD. 19. Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with two kinds of seed: neither shall there come upon thee a garment of two kinds of stuff mingled together. 20. And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; they shall be punished: they shall not be put to death, because she was not free. 21. And he shall bring his guilt offering unto the LORD, unto the door of the tent of meeting, even a ram for a guilt offering. 22. And the priest shall make atonement for him with the ram of the guilt offering before the LORD for his sin which he hath sinned: and he shall be forgiven for his sin which he hath sinned.*iii 23. And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as

two kinds of seed. See Deut. XXII, 9.

mingled together. Heb. *shaatnez.* See Deut. XXII, 11, where the law is more explicitly stated: "mingled stuff, wool and linen." "Nature does not rejoice in the union of things that are not in their nature alike" (Josephus).

20. *bondmaid.* Here we have an example of "prohibited mixture in the sphere of moral relationship"—the union with a heathen bondmaid betrothed to a Hebrew slave. The offence is not as serious as in the case of a betrothed freewoman; nevertheless, the act is branded as immoral and one to be punished.

they shall be punished. lit. "there shall be a lashing," or corporal punishment. The Heb. בקרת means a lash made of ox-hide (Ibn Ezra).

19 יְהוָה׃ אֶת־חֻקֹּתַי תִּשְׁמֹרוּ בְּהֶמְתְּךָ לֹא־תַרְבִּיעַ כִּלְאַיִם
שָׂדְךָ לֹא־תִזְרַע כִּלְאָיִם וּבֶגֶד כִּלְאַיִם שַׁעַטְנֵז לֹא יַעֲלֶה
כ עָלֶיךָ׃ וְאִישׁ כִּי־יִשְׁכַּב אֶת־אִשָּׁה שִׁכְבַת־זֶרַע וְהִוא שִׁפְחָה
נֶחֱרֶפֶת לְאִישׁ וְהָפְדֵּה לֹא נִפְדְּתָה אוֹ חֻפְשָׁה לֹא נִתַּן
21 לָהּ בִּקֹּרֶת תִּהְיֶה לֹא יוּמְתוּ כִּי־לֹא חֻפָּשָׁה׃ וְהֵבִיא אֶת־
22 אֲשָׁמוֹ לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֵיל אָשָׁם׃ וְכִפֶּר
עָלָיו הַכֹּהֵן בְּאֵיל הָאָשָׁם לִפְנֵי יְהוָה עַל־חַטָּאתוֹ אֲשֶׁר
חָטָא וְנִסְלַח לוֹ מֵחַטָּאתוֹ אֲשֶׁר חָטָא׃ פ שלישי
23 וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וּנְטַעְתֶּם כָּל־עֵץ מַאֲכָל וַעֲרַלְתֶּם

be as dear to thee as thine own. These three Heb. words were early recognised as the most comprehensive rule of conduct, as containing the essence of religion and applicable in every human relation and towards all men. Even the criminal condemned to die, say the Rabbis, has a claim on our brotherly love, and we must spare him unnecessary suffering. Hillel paraphrased this rule into "Whatever is hateful unto thee do it not unto thy fellow"; and declared it to be the whole Law, the remainder being but a commentary on this fundamental principle of the Torah. See Additional Note C, Thou Shall Love Thy Neighbour As Thyself, p. 220.

19–26. Miscellaneous Precepts

19. *statutes.* Laws for which the reason has not been revealed to us. However, the word may here mean, as in Jer. xxxiii, 25, fixed laws which God had instituted for the government of the physical universe. The purpose of the following regulations would then be: man must not deviate from the appointed order of things, nor go against the eternal laws of nature as established by Divine Wisdom. What God has ordained to be kept apart, man must not seek to mix together.

diverse kind. Josephus suggested as the reason for the prohibition of mixed breeding the fear that such unnatural union in the animal world might lead to moral perversion among human beings.

forbidden : three years shall they be as forbidden unto you ; it shall not be eaten. 24. But in the fourth year all the fruit thereof shall be holy, for giving praise unto the LORD. 25. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof : I am the LORD your God. 26. Ye shall not eat any thing with the blood : neither shall ye use enchantments, nor practise augury. 27. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. 28. Ye shall not make any cuttings in your flesh for the dead, nor print any

enchantments. Charms and incantations. Ancient life, whether in Egypt, Canaan or Mesopotamia, was crushed under an intolerable weight of enchantment, magic, and demonology. The Israelite was freed from the incubus of superstition by these prohibitions, which constitute one of the great negations of Judaism ; cf. Num. XXIII, 23.

augury. Or, "divination" by observing times and seasons and declaring one day "lucky" and another "unlucky"—a common practice among heathens.

27. *round the corners.* In this and the following verse, various mourning customs connected with the heathen worship of the dead are forbidden, as unbecoming the dignity of God's people and incompatible with loyalty to a God of holiness.

28. *cuttings . . . for the dead.* See on Deut. XIV, 1. Eastern peoples, in their excessive demonstration of grief at a bereavement, often gashed and mutilated themselves. The shedding of blood was also believed to have a sacrificial value for the dead person. Even aside from the prohibition of this idolatrous practice, the Torah inculcates reverence for the human body, as the work of God.

print any marks. By means of writing that sinks into the flesh. What is here forbidden is the custom of tattooing some part of the body. Often this was a representation of the deity worshipped by the bearer of that mark.

עָרְלָתוֹ אֶת־פִּרְיוֹ שָׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים לֹא יֵאָכֵל׃
24 וּבַשָּׁנָה הָרְבִיעִת יִהְיֶה כָּל־פִּרְיוֹ קֹדֶשׁ הִלּוּלִים לַיהוָה׃
כה וּבַשָּׁנָה הַחֲמִישִׁת תֹּאכְלוּ אֶת־פִּרְיוֹ לְהוֹסִיף לָכֶם תְּבוּאָתוֹ
26 אֲנִי יְהוָה אֱלֹהֵיכֶם׃ לֹא תֹאכְלוּ עַל־הַדָּם לֹא תְנַחֲשׁוּ
27 וְלֹא תְעוֹנְנוּ׃ לֹא תַקִּפוּ פְּאַת רֹאשְׁכֶם וְלֹא תַשְׁחִית אֶת
28 פְּאַת זְקָנֶךָ׃ וְשֶׂרֶט לָנֶפֶשׁ לֹא תִתְּנוּ בִּבְשַׂרְכֶם וּכְתֹבֶת

23. *forbidden.* This is a departure from the RV. The meaning of the Heb. is, you shall regard its fruit as defective. The fruit tree in its first three years is to be regarded as a male infant during his first eight days; *i.e.* as unconsecrated (Dillmann). In the first three years, the fruit was stunted in its growth and unfit as a first-fruit offering to God; and hence forbidden for human use.

25. *that it may yield unto you.* The Israelite would not be the loser by forgoing the fruits for the first four years. As a matter of fact, the trees become more productive if they are stripped of the blossoms in the early years.

26–31. Prohibition of Canaanite Customs

The context suggests that the allusion is to a heathenish rite of divination, well-known to the Israelites, and consequently not requiring explanation.

26. *with the blood.* "They killed a beast, received the blood in a vessel or pot, and ate of the flesh of that beast, whilst sitting round the blood. They imagined that in this manner, the spirits would come to partake of the blood which was their food; brotherhood and friendship would be established with the spirits; and the spirits would appear to them in dreams, inform them of coming events, and be favourable to them" (Maimonides). It is however taken by the Rabbis both in a literal sense ("do not eat flesh from an animal whose blood is yet in it," *i.e.* whose life has not yet departed), and as an ethical injunction ("the members of a Court whose decree of capital punishment has been carried out shall on that day abstain from all food").

marks upon you: I am the LORD. 29. Profane not thy daughter, to make her a harlot; lest the land fall into harlotry, and the land become full of wickedness. 30. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD. 31. Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am the LORD your God. 32. Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy God: I am the LORD.*iv (**vi) 33. And if a stranger sojourn with thee in your land, ye shall not do him

32–37. ETHICAL INJUNCTIONS

32. *rise up before the hoary head.* "Hoary," white with age. The ethical sublimity of this exhortation is not diminished by the fact that parallels exist among other ancient peoples, and that in the Orient reverence for old age is or was the rule until the present day.

honour the face of the old man. "Honour the person of an old man" (Moffatt). The Rabbis enlarged the connotation of the word 'old' and made it include anyone who had acquired wisdom (זקן, זה שקנה חכמה). But even where there is no book-learning, there may be the matured wisdom of experience. A famous rabbi would stand up even before an aged heathen peasant, saying, "What storms of fortune has this old man weathered in his life-time."

thou shalt fear. Cf. on *v.* 14. Here, too, the inner motives of a man are involved, not only his outward acts.

33. *a stranger.* The duty of loving the stranger is stressed thirty-six times in Scripture and is placed on the same level as the duty of kindness to, and protection of, the widow or the orphan. "The alien was to be protected, although he was not a member of one's family, clan, religious community, or people; simply *because he was a human being.* In the alien, therefore, man discovered the idea of humanity" (Hermann Cohen). See the comments on Exod. XXII, 20.

29 קָעֲקַע לֹא תִתְּנוּ בָּכֶם אֲנִי יְהוָה: אַל־תְּחַלֵּל אֶת־בִּתְּךָ
ל לְהַזְנוֹתָהּ וְלֹא־תִזְנֶה הָאָרֶץ וּמָלְאָה הָאָרֶץ זִמָּה: אֶת־
31 שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי יְהוָה: אַל־תִּפְנוּ
אֶל־הָאֹבֹת וְאֶל־הַיִּדְּעֹנִים אַל־תְּבַקְשׁוּ לְטָמְאָה בָהֶם אֲנִי
32 יְהוָה אֱלֹהֵיכֶם: מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ רביעי
33 מֵאֱלֹהֶיךָ אֲנִי יְהוָה: ס וְכִי־יָגוּר אִתְּךָ גֵּר בְּאַרְצְכֶם לֹא שני כשהן מחוב׳

29. *profane not thy daughter.* A prohibition for a father to hand over his daughter to a man without the previous rites of "sanctification"—*i.e.* without a legal marriage; as well as prohibition for a woman of her own free will to consort with a man without such legal marriage (Sifra). The use of the word *profane* is noteworthy. It presupposes the sacredness of womanhood; and it brands such an action as a profanation and a desecration of the sacred personality of a human being.

the land. *i.e.* its inhabitants, as in XVIII, 25.

fall into harlotry. Looking upon the "demand" for harlotry as a normal condition of things, and tolerating the consequent "supply" of human beings for such life of shame. The rendering is that of AJ, and a departure from RV.

30. *sabbaths . . . sanctuary.* The parenthetical insertion of this injunction may be intended to impress upon the Israelite that reverence for Sabbath and Sanctuary will keep him from the heathenish rites and immoralities mentioned in the preceding verses and that following.

31. *familiar spirits.* The English word 'familiar' here means "attendant." The wizard professes to know through the spirit attendant upon him, or residing within him, what is hidden from the ordinary person.

to be defiled. Physically, by coming into contact with the dead bones which were part of the paraphernalia of the wizard; and spiritually, by sinking into the mire of superstition inseparable from witchcraft and necromancy; see on XX, 6.

wrong. 34. The stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God. 35. Ye shall do no unrighteousness in judgement, in meteyard, in weight, or in measure: 36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt. 37. And ye shall observe all my statutes, and all my judgements, and do them: I am the LORD.*v

thou shalt love him as thyself. Do to him what you would wish others to do unto you, if you were a stranger in a strange land. See Additional Note C, "Thou Shalt Love Thy Neighbour As Thyself," p. 220.

35. *in judgement.* This demand for "justice" in commercial transactions is not an unnecessary repetition of the same phrase in *v.* 15. God abhors unrighteousness, *i.e.* dishonesty, in business. "For all that do such things, are an abomination unto the LORD" (Deut. XXV, 16).

36. *ephah.* The standard dry measure; somewhat larger than a bushel.

hin. A measure for liquids; a sixth of the ephah, about 1¼—1½ gallons.

brought you out. God had delivered the Israelites from a land where they had suffered from injustice; let them not practise injustice in their dealings with one another. It may, however, be that the second half of the verse should be connected with what follows, and that together they form the subscription to the chapter.

37. *I am the* LORD. Thus this remarkable series of precepts ends on the exalted note with which it opened; *v.* 2.

34 תוֹנוּ אֹתוֹ׃ כְּאֶזְרָח מִכֶּם יִהְיֶה לָכֶם הַגֵּר וְהַגֵּר אִתְּכֶם
וְאָהַבְתָּ לוֹ כָּמוֹךָ כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם אֲנִי יְהוָה
לה אֱלֹהֵיכֶם׃ לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל
36 וּבַמְשׂוּרָה׃ מֹאזְנֵי צֶדֶק אַבְנֵי־צֶדֶק אֵיפַת צֶדֶק וְהִין צֶדֶק
יִהְיֶה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
37 מִצְרָיִם׃ וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי
וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה׃ ס חמישי

not do him wrong. Heb. לא תונו. Not only oppression by unrighteous deeds; such as, taking advantage of his ignorance to overreach him. The Rabbis take the word in sense of "offend," and they emphasise the peculiar heinousness of wounding the alien's feelings by insulting speech (אונאת דברים). Few modern peoples, alas, can truthfully be said to have learned this ethical precept.

34, *as the homeborn.* There was to be one law only, the same for home-born and alien alike (xxiv, 22; Num. xv, 16); see *Exodus*, p. 141. The stranger is to share in the corners of the field, the forgotten sheaf, and every form of poor relief. The tremendous seriousness with which justice to the stranger is inculcated is seen from the fact that, among the covenant admonitions at Mount Ebal, we read "Cursed is the man that perverted the justice of the stranger" (Deut. xxvii, 19). Israel was not permitted to hate even the Egyptian, the people that enslaved him. It was to transform those memories of bitter oppression into feelings of compassion to all the friendless and downtrodden. In other ancient codes, the stranger was rightless. Thus, the Romans had originally one word, hostis, for both stranger and enemy. According to Germanic Law the stranger was "rechtsunfähig." See on xxiv, 22.

CHAPTER XX

20 1. And the LORD spake unto Moses, saying, 2. Moreover, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. 3. I also will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. 4. And if the people of the land do any ways hide their eyes from that man, when he giveth of his seed unto Molech, and put him not to

people of the land. Heb. *am ha-aretz.* Here again it is better to translate, *the National Council; i.e.* the national representatives, acting on behalf of the nation, shall stamp out this hideous idolatry.

stone him. Stoning goes back to hoary Semitic antiquity, and was prescribed for crimes that demanded punishments with a deterrent effect upon the people. In later ages, the original method was modified to render it more humane. The Talmud tells that, in capital offences, delinquents were drugged in order to deaden the senses before execution.

3. *set my face.* See XVII, 10.

will cut him off. This verse refers to the case of a man who performs the atrocity in private, so that there are no witnesses of the act. In that event, God will Himself punish the evil-doer.

to defile my sanctuary. "The community of Israel which is sanctified to God" (Rashi); or, the soil would be defiled by such an enormity (XVII, 27), and the defilement conveyed to the Sanctuary established upon it.

to profane my holy name. See XVIII, 21.

4. *hide their eyes.* *i.e.* overlook it. For such an offence to be connived at and condoned by the authorities and nation is evidence of both religious demoralisation and social

Cap. XX. כ

כ 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ וְאֶל־בְּנֵי יִשְׂרָאֵל תֹּאמַר
אִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר ו הַגָּר בְּיִשְׂרָאֵל אֲשֶׁר
יִתֵּן מִזַּרְעוֹ לַמֹּלֶךְ מוֹת יוּמָת עַם הָאָרֶץ יִרְגְּמֻהוּ בָאָבֶן׃
3 וַאֲנִי אֶתֵּן אֶת־פָּנַי בָּאִישׁ הַהוּא וְהִכְרַתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ
כִּי מִזַּרְעוֹ נָתַן לַמֹּלֶךְ לְמַעַן טַמֵּא אֶת־מִקְדָּשִׁי וּלְחַלֵּל אֶת־
4 שֵׁם קָדְשִׁי׃ וְאִם הַעְלֵם יַעְלִימוּ עַם הָאָרֶץ אֶת־עֵינֵיהֶם
מִן־הָאִישׁ הַהוּא בְּתִתּוֹ מִזַּרְעוֹ לַמֹּלֶךְ לְבִלְתִּי הָמִית אֹתוֹ׃

Chapter xx. Penalties for Unlawful Marriages, Molech Worship and Necromancy

This chapter is a natural pendant to xviii and xix, and enumerates the acts that would debase Israel's life, and altogether destroy its ideal of Holiness. In an organised society, it is essential to institute penalties for the violation of enactments that are vital to its existence. Ruthless measures were indispensable against the abominable vices and hideous practices which Israel was in danger of transplanting into its own life from its Canaanite and Egyptian neighbours. Flaming jealousy for Israel's mission of Holiness, and gigantic energy on the part of its ethical guides and religious teachers, could alone have overcome the bestialities of heathendom.

Unsparing condemnation of the crimes did not, however, invariably lead to the unsparing punishment of everyone suspected of them. In Jewish Law, the presumption of innocence is given to the accused, and capital punishments require two eye-witnesses to the *premeditated* commission of the crime. This alone rendered actual conviction in such cases a rare thing.

1–5. Penalties for Molech Worship

2. ***strangers.*** Such horrors should not be permitted even to resident strangers on any false idea of toleration, or on the ground that it was no concern of the community what "aliens" did.

Molech. See on xviii, 21.

death: 5. then I will set my face against that man, and against his family, and will cut him off, and all that go astray after him, to go astray after Molech, from among their people. 6. And the soul that turneth unto them that have familiar spirits, and unto the wizards, to go astray after them, I will even set my face against that soul, and will cut him off from among his people. 7. Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.*vi(**vii) 8. And ye shall keep my statutes, and do them: I am the LORD which sanctify you. 9. For every one that curseth his father or his mother shall surely be put to death: he hath cursed his father or his mother; his blood

7–21. Laws Bearing on Immorality

7. *sanctify yourselves.* This and the following verses are introductory to the laws which follow. The first section deals with idolatry and heathenish superstition. The motive that should guide the life of the Israelite and restrain him from wrong actions is solemnly repeated; cf. XI, 44.

8. *sanctify you.* By electing you from all the nations to be My people, and by giving you laws and institutions designed to lead to a holy life. Before the performance of any religious precept, the Israelite repeats the Blessing: "Blessed art thou, O Lord our God, King of the universe, who hast *sanctified* us by thy commandments and hast commanded us . . ."

9. *curseth.* See Exod. XXI, 15, 17; Prov. XX, 20 ("Whoso curseth his father or his mother, his lamp shall be put out in the blackest darkness"). It was a capital offence; but the Rabbis, though they shared the horror with which the moral hideousness of such an action was viewed, endeavoured in various ways to render the carrying out of the penalty as rare as possible.

his blood shall be upon him. i.e. "He has brought it upon himself that he should be killed" (Rashi). Some see in these Heb. words the formula used in pronouncing the condemnation.

ה וְשַׂמְתִּי אֲנִי אֶת־פָּנַי בָּאִישׁ הַהוּא וּבְמִשְׁפַּחְתּוֹ וְהִכְרַתִּי
אֹתוֹ וְאֶת כָּל־הַזֹּנִים אַחֲרָיו לִזְנוֹת אַחֲרֵי הַמֹּלֶךְ מִקֶּרֶב
6 עַמָּם: וְהַנֶּפֶשׁ אֲשֶׁר תִּפְנֶה אֶל־הָאֹבֹת וְאֶל־הַיִּדְּעֹנִים
לִזְנוֹת אַחֲרֵיהֶם וְנָתַתִּי אֶת־פָּנַי בַּנֶּפֶשׁ הַהִוא וְהִכְרַתִּי אֹתוֹ
7 מִקֶּרֶב עַמּוֹ: וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי אֲנִי יְהוָה
8 אֱלֹהֵיכֶם: וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה ששי
9 מְקַדִּשְׁכֶם: כִּי־אִישׁ אִישׁ אֲשֶׁר יְקַלֵּל אֶת־אָבִיו וְאֶת־אִמּוֹ

decay. It furthermore proves that they too are on the threshold of succumbing to Molech worship (Strack).

5. *his family. i.e.* his sympathisers or accomplices. Ibn Ezra quotes an explanation which refers "his family" to *am ha-aretz* in the preceding verse. They hide their eyes from his crime because they are of his family. Targum Jonathan renders this verse: "And I shall choose My own time to attend to that man and to the members of the family who take him under their protection, and shall chasten them with painful trials; but the man himself I shall destroy."

go astray after him, to go astray after Molech. This rendering is a departure from the RV; also in *v.* 6.

6. *familiar spirits.* See on XIX, 31. The punishment is left in the hands of God; but as for the necromancer himself, the penalty is death by stoning (*v.* 27 below), since to cause others to sin is worse than sinning. Here, too, ruthlessness—social surgery—was required, if true and ethical religion was not to perish from the earth. "Not to realise the vital necessity of these laws concerning witchcraft and the vital duty of its extirpation, is to fall a victim to the superstition that witchcraft was mere harmless make-believe that did not call for any drastic punishment. At the bottom of this sceptical attitude towards the laws of witchcraft is indifference towards the unique value of monotheism. In a conflict of this nature—witchcraft *versus* monotheism—there can be no hesitancy or mutual tolerance of opposite points of view. It is a question of To be or not to be for the ethical life" (Hermann Cohen).

shall be upon him. 10. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. 11. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. 12. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. 13. And if a man lie with mankind, as with womankind, both of them have committed abomination: they shall surely be put to death; their blood shall be upon them. 14. And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. 15. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. 16. And if a woman approach unto any beast, and lie down thereto, thou shall kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them. 17. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a shameful thing; and they shall

Heb. term is an expression of strongest moral detestation. The vehement condemnation of this crime may be due to the fact that, in early times, marriage with a half-sister was deemed unobjectionable, a custom that lingered on for centuries after its proscription at Sinai.

cut off in the sight. The words signify that there was a public ceremony of excommunication.

י מוֹת יוּמַת אָבִיו וְאִמּוֹ קִלֵּל דָּמָיו בּוֹ: וְאִישׁ אֲשֶׁר יִנְאַף
אֶת־אֵשֶׁת אִישׁ אֲשֶׁר יִנְאַף אֶת־אֵשֶׁת רֵעֵהוּ מוֹת־יוּמַת
11 הַנֹּאֵף וְהַנֹּאָפֶת: וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־אֵשֶׁת אָבִיו עֶרְוַת
12 אָבִיו גִּלָּה מוֹת־יוּמְתוּ שְׁנֵיהֶם דְּמֵיהֶם בָּם: וְאִישׁ אֲשֶׁר
יִשְׁכַּב אֶת־כַּלָּתוֹ מוֹת יוּמְתוּ שְׁנֵיהֶם תֵּבֶל עָשׂוּ דְּמֵיהֶם
13 בָּם: וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־זָכָר מִשְׁכְּבֵי אִשָּׁה תּוֹעֵבָה
14 עָשׂוּ שְׁנֵיהֶם מוֹת יוּמָתוּ דְּמֵיהֶם בָּם: וְאִישׁ אֲשֶׁר יִקַּח
אֶת־אִשָּׁה וְאֶת־אִמָּהּ זִמָּה הִוא בָּאֵשׁ יִשְׂרְפוּ אֹתוֹ וְאֹתָהֶן
ס וְלֹא־תִהְיֶה זִמָּה בְּתוֹכְכֶם: וְאִישׁ אֲשֶׁר יִתֵּן שְׁכָבְתּוֹ
16 בִּבְהֵמָה מוֹת יוּמָת וְאֶת־הַבְּהֵמָה תַּהַרְגוּ: וְאִשָּׁה אֲשֶׁר
תִּקְרַב אֶל־כָּל־בְּהֵמָה לִרְבָעָה אֹתָהּ וְהָרַגְתָּ אֶת־הָאִשָּׁה
17 וְאֶת־הַבְּהֵמָה מוֹת יוּמָתוּ דְּמֵיהֶם בָּם: וְאִישׁ אֲשֶׁר־יִקַּח
אֶת־אֲחֹתוֹ בַּת־אָבִיו אוֹ־בַת־אִמּוֹ וְרָאָה אֶת־עֶרְוָתָהּ וְהִיא

10. *committeth adultery.* The repetition of the phrase and the substitution of *neighbour's wife* for *another man's wife* stresses the heinousness of the offence. The consent of the husband is quite immaterial. Marriage is not merely a "contract"; it is a consecration, and adultery is far more than merely an offence against one of the parties to a contract. It is an offence against the Divine Command proclaimed at Sinai, and constitutes the annihilation of holiness in marriage (Z. Frankel).

11. *father's wife.* Stepmother; see XVIII, 7f.

12. *confusion.* Better, *corruption* (AJ). See XVIII, 15.

13. *mankind.* See XVIII, 22.

14. *wife and her mother.* Cf. XVIII, 17; brands as "wickedness" (or "enormity") the union with the two women at the same time.

15. *beast.* See XVIII, 23. Because it was the cause of the person's downfall, and would be a reminder to others of what had taken place.

17. *see.* Has the same meaning as "uncover" in XVIII, 9, 11.

shameful thing. Or, "impiousness," unholiness. The

be cut off in the sight of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. 18. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath made naked her fountain; and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. 19. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he hath made naked his near kin: they shall bear their iniquity.*vii 20. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. 21. And if a man shall take his brother's wife, it is impurity: he hath uncovered his brother's nakedness; they shall be childless.

22. Ye shall therefore keep all my statutes, and all my judgements, and do them: that the land, whither I bring you to dwell therein, vomit you not out. 23. And ye shall not walk in the customs of the nation, which I cast out before you: for they did all these things, and therefore I abhorred them. 24. But I have said unto you, Ye shall inherit

of the whole section beginning with Chap. XI (cf. *v.* 25 below). This paragraph may be compared with XVIII, 24–30.

22. *vomit.* See on XVIII, 25.

23. *customs of the nation.* Cf. XVIII, 3. Heb. *chukoth ha-goy.* In later times, these Heb. words gave the name to the important principle in accordance with which Jewish life was jealously guarded against adopting the religious customs of surrounding nations.

תִּרְאֶה אֶת־עֶרְוָתוֹ חֶסֶד הוּא וְנִכְרְתוּ לְעֵינֵי בְּנֵי עַמָּם
18 עֶרְוַת אֲחֹתוֹ גִּלָּה עֲוֹנוֹ יִשָּׂא: וְאִישׁ אֲשֶׁר־יִשְׁכַּב אֶת־אִשָּׁה
דָּוָה וְגִלָּה אֶת־עֶרְוָתָהּ אֶת־מְקֹרָהּ הֶעֱרָה וְהִוא גִּלְתָה אֶת־
19 מְקוֹר דָּמֶיהָ וְנִכְרְתוּ שְׁנֵיהֶם מִקֶּרֶב עַמָּם: וְעֶרְוַת אֲחוֹת
אִמְּךָ וַאֲחוֹת אָבִיךָ לֹא תְגַלֶּה כִּי אֶת־שְׁאֵרוֹ הֶעֱרָה עֲוֹנָם
כ יִשָּׂאוּ: וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־דֹּדָתוֹ עֶרְוַת דֹּדוֹ גִּלָּה
21 חֶטְאָם יָשָׂאוּ עֲרִירִים יָמֻתוּ: וְאִישׁ אֲשֶׁר יִקַּח אֶת־אֵשֶׁת
22 אָחִיו נִדָּה הִוא עֶרְוַת אָחִיו גִּלָּה עֲרִירִים יִהְיוּ: וּשְׁמַרְתֶּם
אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם וְלֹא־תָקִיא
שביעי אֶתְכֶם הָאָרֶץ אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לָשֶׁבֶת בָּהּ:
23 וְלֹא תֵלְכוּ בְּחֻקַּת הַגּוֹי אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם כִּי
24 אֶת־כָּל־אֵלֶּה עָשׂוּ וָאָקֻץ בָּם: וָאֹמַר לָכֶם אַתֶּם תִּירְשׁוּ

he shall bear his iniquity. Ibn Ezra understands the second half of the verse to refer to the case where the sister was seduced against her will. He alone is then punished. According to Hoffmann, the repetition of the phrase is to indicate that his is a double turpitude, as it is a brother's part to defend his sister's honour.

18. *she hath uncovered.* See XVIII, 19.

19. *thy mother's sister.* See XVIII, 12f.

20. *shall die childless.* See XVIII, 14. Childlessness was regarded as little less calamitous than death. "It is evidently meant as a heavenly and supernatural retribution" (Kalisch).

21. *brother's wife.* See XVIII, 16.

22–26. Exhortation

From here to the end of the Chapter is the concluding exhortation of the Law of Holiness (XVII–XX), or possibly

their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am the LORD your God, which have separated you from the peoples.*m 25. Ye shall therefore separate between the clean beast and the unclean, and between the unclean fowl and the clean: and ye shall not make your souls abominable by beast, or by fowl, or by any thing wherewith the ground teemeth, which I have separated from you as unclean. 26. And ye shall be holy unto me: for I the LORD am holy, and have separated you from the peoples, that ye should be mine.

27. A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

For the Lesson from the Prophets, Amos IX, 7–15 (*Sephardim:* Ezekiel XX, 2–20) *see* The Haftorahs, pp. 390 and 394.

For the Blessings before and after the Haftorah, see p. 330.

אֶת־אַדְמָתָם וְאֲנִי אֶתְּנֶנָּה לָכֶם לָרֶשֶׁת אֹתָהּ אֶרֶץ זָבַת
חָלָב וּדְבָשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הִבְדַּלְתִּי אֶתְכֶם
מִן־הָעַמִּים: וְהִבְדַּלְתֶּם בֵּין־הַבְּהֵמָה הַטְּהֹרָה לַטְּמֵאָה מפטיר כה
וּבֵין הָעוֹף הַטָּמֵא לַטָּהֹר וְלֹא־תְשַׁקְּצוּ אֶת־נַפְשֹׁתֵיכֶם
בַּבְּהֵמָה וּבָעוֹף וּבְכֹל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה אֲשֶׁר הִבְדַּלְתִּי
לָכֶם לְטַמֵּא: וְהֱיִיתֶם לִי קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי יְהוָה 26
וָאַבְדִּיל אֶתְכֶם מִן־הָעַמִּים לִהְיוֹת לִי: וְאִישׁ אִשָּׁה כִּי 27
תִהְיֶה בָהֶם אוֹב אוֹ יִדְּעֹנִי מוֹת יוּמָתוּ בָּאֶבֶן יִרְגְּמוּ אֹתָם
דְּמֵיהֶם בָּם:

24. *separated.* Better, *set you apart;* by means of distinctive laws and precepts.

25. *clean . . . unclean.* The inclusion of this verse is significant. It is a reminder, still required by the Jewish people, that the ideal of holiness for the Israelite consists in more than moral purity. The dietary laws have likewise their essential place in the scheme of the Torah, and form a necessary aid in the pursuit of the goal set by God.

26. *ye shall be holy.* Sums up the whole end and aim of the preceding laws. The people whom a holy God has chosen for His own must, like Him, be holy.

unto me. "If ye be separated from the heathen nations, then ye belong to Me; but if not, ye belong to Nebuchadnezzar and his colleagues" *i.e.* you shall go into exile, become assimilated among the nations and lose your distinctive identity (Sifra).

27. *familiar spirit.* The position of this verse, after the exhortation, is intended as a final warning against superstition that was deadly to all higher religion. Unlike *v.* 6 the subject here is the person with "the familiar spirit," and not he who consults the wizard.

the poor; and, on the other hand, pilloried the nations that were guilty of inhumanity and breach of faith towards one another. Their sublime conception of international morality has found wonderful expression in the words of Judah the Pious, a medieval Jewish mystic, who said: "On the Judgment Day, the Holy One, blessed be He, will call the nations to account for every violation of the command 'Thou shalt love thy neighbour as thyself' of which they have been guilty in their dealings with one another."

Modernist Depreciation of Lev. XIX, 18, 34. Though the Founder of Christianity quotes "Thou shalt love thy neighbour as thyself" as the old Biblical command of recognised central importance, many Christian theologians maintain that the Heb. word for "neighbour" (*rea*) in this verse, refers only to the fellow-Israelite. Its morality therefore is only tribal. But the translation of the Heb. word *rea* by "fellow-Israelite" is incorrect. One need not be a Hebrew scholar to convince oneself of the fact that *rea* means neighbour of whatever race or creed. Thus in Exodus XI, 2—"Let them ask every man of his neighbour and every woman of her neighbour, jewels of silver, etc."—the Heb. word for *neighbour* cannot possibly mean "fellow-Israelite," but distinctly refers to the Egyptians. As in all the moral precepts of Scripture, the word *neighbour* in Lev. XIX, 18, is equivalent to "fellowman," and it includes in its range every human being by virtue of his humanity.

In order to prevent any possible misunderstanding, the command of love of neighbour is in *v.* 34 of this same nineteenth chapter of Leviticus extended to include the homeless alien.

> "The stranger (*ger*) that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself; for ye were strangers (*gerim*) in the land of Egypt."

But even this marvellous law, that is absolutely without parallel in any ancient or modern code of civil law, is cavilled at by modernist theologians and decried as "narrow." The Heb. word *ger*, they hold, denotes only an alien who had become a fellow-worshipper of the God of Israel. This is contrary to fact. The Israelites in Egypt are in this very verse spoken of as *gerim*: but they did not as a body adopt the worship of Isis or Apis; they were hated, suspected and enslaved "strangers." It is evident, there-

Note C

THOU SHALT LOVE THY NEIGHBOUR AS THYSELF

Leviticus xix, 18

The "Golden Rule" in Judaism. The world at large is unaware of the fact that this comprehensive maxim of morality—the golden rule of human conduct—was first taught by Judaism. No less a thinker than John Stuart Mill expressed his surprise that it came from the Pentateuch. Not only is it Jewish in origin, but, long before the rise of Christianity, Israel's religious teachers quoted Leviticus xix, 18 either verbally or in paraphrase, as expressing the essence of the moral life. Thus, Ben Sira says, "Honour thy neighbour as thyself." In the Testaments of the Twelve Patriarchs we read: "A man should not do to his neighbour what a man does not desire for himself." Tobit admonishes his son in the words, "What is displeasing to thyself, that do not unto any other." Philo and Josephus have sayings similar to the above. As to the Rabbis, there is the well-known story of Hillel and the heathen scoffer who asked Hillel to condense for him the whole Law in briefest possible form. Hillel's answer is, "Whatever is hateful unto thee, do it not unto thy fellow: this is the whole Torah; the rest is explanation." Targum Jonathan adds to its translation of Lev. xix, 18 a paraphrase in words almost identical with those of Hillel. In the generation after the Destruction of the Temple, Rabbi Akiba declares "'Thou shalt love thy neighbour as thyself' is a fundamental rule in the Torah." His contemporary Ben Azzai agrees that this law of love is such a fundamental rule, provided it is read in conjunction with Gen. v, 1 ("This is the book of the generations of man. In the day that God created man, in the likeness of God made He him"); for this latter verse teaches reverence for the Divine image in man, and proclaims the vital truth of the unity of mankind, and the consequent doctrine of the brotherhood of man. All men are created in the Divine image, says Ben Azzai; and, therefore, all are our fellowmen and entitled to human love.

And the command of Lev. xix, 18 applies to classes and nations as well as to individuals. The Prophets in their day, on the one hand, arraigned the rich for their oppression of

morality takes account of our own interests equally with those of others. In the luminous words of Hillel: "If I am not for myself, who will be for me? And if I am only for myself, what am I?" The Sifra, the oldest Rabbinic commentary on Leviticus, records the following: "Two men are in the desert with a little water in possession of one of them. If the one drinks it, he will reach civilisation; but if the two of them share it, both will die. Ben Petura said, Let the two of them drink, though both will die. Rabbi Akiba held that, in such a case, your own life has precedence over the life of your fellow-man." Rabbi Akiba could not agree that two should perish where death demands but one as its toll. And, indeed, if the Torah had meant that a man must love his neighbour to the extent of sacrificing his life for him in all circumstances, it would have said: "Thou shalt love thy neighbour *more than* thyself."

There are those, both in ancient and in modern times, who do not agree with Rabbi Akiba, and who deem the view of Ben Petura the more altruistic, the more heroic. Such would have preferred that the words *as thyself* had not occurred in the Golden Rule. Others again preach the annihilation of self, or at any rate its total submergence, as the basic principle of human conduct. New formulations of the whole duty of man have in consequence been proposed by various thinkers. We need examine but one of these formulations—*Live for others.* Were such a rule seriously translated into practice, it would lead to absurdity. For *Live for others* necessarily entails that others live for you. You are to attend to everybody else's concerns, and everybody else is to attend to your concerns—except yourself. A moment's examination of this or any other proposed substitute for "Thou shalt love thy neighbour as thyself" only brings out the more clearly the fundamental sanity of Judaism.

fore, that Lev. XIX, 34 likewise refers to the friendless and homeless foreigner. He was throughout antiquity the victim of injustice and oppression, as were the Israelites in Egypt; in Israel alone he was not obliged to struggle for recognition as a human being. (See further on love of alien and of enemy, *Exodus*, p. 259 and 265).

The "Negative" Golden Rule. There is one other argument that is resorted to in order to prove that the true Golden Rule was first promulgated by Christianity. The greatest stress is laid on the fact that both Tobit and Hillel paraphrase Lev. XIX, 18 in a negative way—"Whatever is hateful unto thee, do it not unto thy fellow." This is contrasted, and unfavourably so, with the positive paraphrase in the New Testament, "All things whatsoever ye would that men should do unto you, even so do ye unto them." It is claimed that the former is only negative morality; and that in its positive restatement alone, as formulated in the Gospels, is the Rule a great imperative of moral enthusiasm.

This argument is now seen to be illusory. "The delicate difference which has been thought to exist between the negative and positive form is due to modern reflection on the subject, and was quite unapparent to the men of antiquity (G. Kittel). In the oldest Christian literature the two forms are recorded indiscriminately; and the negative Golden Rule occurs in the Western texts of Acts XV, 20, Romans XIII, 10, the Teaching of the Twelve Apostles, and the Apostolical Constitutions. And positive forms of the Rule have had a place in Judaism. Thus Hillel says, "Love thy fellow-creatures"; and Eleazar ben Arach, "Let the honour of thy neighbour be as dear to thee as thine own." But the mere fact that Lev. XIX, 18 is positive, itself renders all talk of a negative Jewish morality in connection with the Golden Rule fatuous.

It is time that the attempt to rob Judaism of its title to having given the Golden Rule to humanity, as well as the dispute as to the superiority of the positive over the negative form came to an end.

As Thyself. "Thou shalt love thy neighbour *as thyself*." Regard for self has its legitimate place in the life of man. Unlimited self-surrender is impossible; and a sound

VIII. EMOR

CHAPTER XXI

21 1. And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none defile himself for the dead among his people; 2. except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother; 3. and for his sister a virgin, that is near unto him, which hath had no husband, for her may he defile himself. 4. He shall not

the burial (Sifra). In the case of an unattended dead body of a friendless man (מת מצוה), everyone, even a High Priest or a Nazirite, had to busy himself with the last rites.

2. *except for his kin.* A concession to the natural feelings of the priest as man. The word for 'kin' denotes the closest possible bond of relationship. The wife is not mentioned because, as throughout the Torah, man and wife are regarded as "one flesh" (Gen. II, 24), and is here understood of itself. The mother is named before the father, because there is usually a deeper attachment between her and the son (see on XIX, 3), and the desire to be with her at the last would be more intense.

3. *sister . . near unto him.* The Rabbis explain this to include a sister who is betrothed. Although betrothal was regarded almost as close a bond as marriage (Deut. XXII 23f), the priest may attend to the body in the event of her death. On her marriage, she became part of her husband; and in the same way that a priest was not allowed to defile himself for his brother-in-law, he was similarly forbidden to do so for his brother-in-law's wife, though she be his sister.

CAP. XXI. כא

פ פ פ לא 13

כא א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־הַכֹּהֲנִים בְּנֵי אַהֲרֹן
2 וְאָמַרְתָּ אֲלֵהֶם לְנֶפֶשׁ לֹא־יִטַּמָּא בְּעַמָּיו׃ כִּי אִם־לִשְׁאֵרוֹ
3 הַקָּרֹב אֵלָיו לְאִמּוֹ וּלְאָבִיו וְלִבְנוֹ וּלְבִתּוֹ וּלְאָחִיו׃ וְלַאֲחֹתוֹ
הַבְּתוּלָה הַקְּרוֹבָה אֵלָיו אֲשֶׁר לֹא־הָיְתָה לְאִישׁ לָהּ יִטַּמָּא׃

VIII. EMOR

(CHAPTERS XXI–XXIV)

CHAPTER XXI

REGULATIONS CONCERNING PRIESTS AND SANCTUARY

1–9. THE ORDINARY PRIEST

Whatever comes near, or is presented, to God must be perfect of its kind. Priests, therefore, must be free from physical defects or ceremonial impurity (XXI), and sacrifices must be without blemish (XXII).

The ideal of holiness, as expounded in the previous chapters, was intended for the whole Community of Israel. But since the priests were closely and constantly associated with the ritual of the Sanctuary, special laws were instituted for them and a higher standard was demanded.

1. ***unto the priests.*** To those performing sacerdotal functions, and not to such a one as had been rendered unfit for the priesthood on account of his father having contracted a marriage forbidden to a priest (see *v.* 7). The daughters of priestly families were not subject to these laws.

defile himself for the dead. Contact with the dead defiles (Num. XIX) and, for the time being, renders a priest unfit to perform his duties. The law only held good when the dead person was "among his people"; *i.e.* if there were others who were not priests able and willing to attend to

defile himself, being a chief man among his people, to profane himself. 5. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. 6. They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, the bread of their God, they do offer: therefore they shall be holy. 7. They shall not take a woman that is a harlot, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God. 8. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy. 9. And the daughter of any priest, if she profane herself by playing the harlot, she profaneth her father: she shall be burnt with fire.

widow among the women whom a priest may not marry; see on Ezek. XLIV, 22, p. 410.

8. *thou shalt sanctify.* The Community as a body is addressed. The Israelites are to consider the priests as consecrated to God, and pay them the honour which is due to them. It is from this verse that the custom arose to give the *Kohen* precedence in such matters as the Reading of the Law.

9. *burnt with fire.* The Talmud maintains that the penalty of burning (see on XX, 14) was inflicted only if the priest's daughter became unchaste when betrothed or married—a crime which was in all cases considered a capital offence.

4 ה לֹא יִטְמָא בַּעַל בְּעַמָּיו לְהֵחַלּוֹ: לִאשֵׁת קְרֻבָתֹה הָרִאשׁם
וּפְאַת זְקָנָם לֹא יְגַלֵּחוּ וּבִבְשָׂרָם לֹא יִשְׂרְטוּ שָׂרָטֶת:
6 קְדֹשִׁים יִהְיוּ לֵאלֹהֵיהֶם וְלֹא יְחַלְּלוּ שֵׁם אֱלֹהֵיהֶם כִּי
אֶת־אִשֵּׁי יְהוָה לֶחֶם אֱלֹהֵיהֶם הֵם מַקְרִיבִם וְהָיוּ קֹדֶשׁ:
7 אִשָּׁה זֹנָה וַחֲלָלָה לֹא יִקָּחוּ וְאִשָּׁה גְרוּשָׁה מֵאִישָׁהּ לֹא
8 יִקָּחוּ כִּי־קָדֹשׁ הוּא לֵאלֹהָיו: וְקִדַּשְׁתּוֹ כִּי אֶת־לֶחֶם אֱלֹהֶיךָ
הוּא מַקְרִיב קָדֹשׁ יִהְיֶה־לָּךְ כִּי קָדוֹשׁ אֲנִי יְהוָה מְקַדִּשְׁכֶם:
9 וּבַת אִישׁ כֹּהֵן כִּי תָחֵל לִזְנוֹת אֶת־אָבִיהָ הִיא מְחַלֶּלֶת

כא 5. v יקרחו ק כא 7. v קמץ בדק

4. *being a chief man.* The translation is based on Onkelos. The reason why the priest is subjected to these special laws is that he is "a chief man among his people": his is an honour which carried with it peculiar obligations. Instead of "chief man," Sifra translates "as a husband" (so also RV Margin) and takes it to mean that he is forbidden to attend to his dead wife, if she belonged to any of the classes named in *v.* 7.

to profane himself. To render himself unfit for the service of the Sanctuary.

5. *baldness . . . cuttings.* See on x, 6f and xix, 27f.

6. *they shall be holy.* The motive for the special laws of the priests is the same as the motive for the laws of the Community (xx, 26). The sole reason why the restrictions on the priests were heavier was because they had the additional privilege of offering the sacrifices to God.

the bread of their God. See on iii, 11.

7. *profane.* Or, "polluted" (RV Margin), "dishonoured" (Driver). The Rabbis understand it as "profaned"—the daughter of a forbidden marriage contracted by a priest, or a woman who had already entered into a marriage forbidden to a priest (*i.e.* a divorced woman whose previous husband, a priest, ought not to have married her).

put away. Better, *divorced.* There is no mention of a

10. And he that is the high priest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go loose, nor rend his clothes; 11. neither shall he go in to any dead body, nor defile himself for his father, or for his mother; 12. neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God is upon him: I am the LORD. 13. And he shall take a wife in her virginity. 14. A widow, or one divorced, or a profane woman, an harlot, these shall he not take: but a virgin of his own people shall he take to wife. 15. And he shall not profane his seed among his people: for I am the LORD which sanctify him.*ii

16. And the LORD spake unto Moses, saying, 17. Speak unto Aaron, saying, Whosoever he be of thy seed throughout their generations that hath a blemish, let him not approach to offer the bread of his God. 18. For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, 19. or a man

15. *profane his seed.* Impair the pure descent of the Aaronic family by an improper marriage.

16–24. PHYSICAL BLEMISHES IN A PRIEST

A physical defect in a priest disqualified him from officiating in the Sanctuary.

18. *flat.* Or 'slit.'

י בְּאֵשׁ תִּשָּׂרֵף׃ ס וְהַכֹּהֵן הַגָּדוֹל מֵאֲחָיו אֲשֶׁר־יוּצַק
עַל־רֹאשׁוֹ ו שֶׁמֶן הַמִּשְׁחָה וּמִלֵּא אֶת־יָדוֹ לִלְבֹּשׁ אֶת־
11 הַבְּגָדִים אֶת־רֹאשׁוֹ לֹא יִפְרָע וּבְגָדָיו לֹא יִפְרֹם׃ וְעַל
12 כָּל־נֶפֶשׁ מֵת לֹא יָבֹא לְאָבִיו וּלְאִמּוֹ לֹא יִטַּמָּא׃ וּמִן
הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יְחַלֵּל אֶת מִקְדַּשׁ אֱלֹהָיו כִּי נֵזֶר
13 שֶׁמֶן מִשְׁחַת אֱלֹהָיו עָלָיו אֲנִי יְהוָה׃ וְהוּא אִשָּׁה בִּבְתוּלֶיהָ
14 יִקָּח׃ אַלְמָנָה וּגְרוּשָׁה וַחֲלָלָה זֹנָה אֶת־אֵלֶּה לֹא יִקָּח
טו כִּי אִם־בְּתוּלָה מֵעַמָּיו יִקַּח אִשָּׁה׃ וְלֹא־יְחַלֵּל זַרְעוֹ בְּעַמָּיו
שני 16 כִּי אֲנִי יְהוָה מְקַדְּשׁוֹ׃ ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
17 לֵאמֹר׃ דַּבֵּר אֶל־אַהֲרֹן לֵאמֹר אִישׁ מִזַּרְעֲךָ לְדֹרֹתָם אֲשֶׁר
18 יִהְיֶה בּוֹ מוּם לֹא יִקְרַב לְהַקְרִיב לֶחֶם אֱלֹהָיו׃ כִּי כָל־
אִישׁ אֲשֶׁר־בּוֹ מוּם לֹא יִקְרָב אִישׁ עִוֵּר אוֹ פִסֵּחַ אוֹ חָרֵם
19 אוֹ שָׂרוּעַ׃ אוֹ אִישׁ אֲשֶׁר־יִהְיֶה בּוֹ שֶׁבֶר רָגֶל אוֹ שֶׁבֶר

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v. 10. קמץ מ״ק

10–15. Increased Restrictions for the High Priest

10. *anointing oil.* See VIII, 12.
consecrated . . . garments. Or, "consecrated by donning the vestments" (cf. XVI, 32). Nobody but a High Priest could wear the special garments; and his investiture in them was part of his consecration to his exalted office.
hair . . . go loose. See on X, 6.

11. *for his father.* Even for his father. But, according to the Rabbis, he must do so for the unattended body of a friendless man (see on *v.* 1).

12. *out of the sanctuary.* Cf. X, 7. He was dispensed from following even the funeral procession of his father or mother. It is probable that the High Priest had permanent quarters in the Temple-precincts (see I Sam. III, 2f).
I am the Lord. These words are added to increase the solemnity of the warning.

14. *of his own people.* lit. "of his kinsfolk." The Septuagint and Philo limit his choice to the priestly families.

that is brokenfooted, or brokenhanded, 20. or crookbackt, or a dwarf, or that hath a blemish in his eye, or is scurvy, or scabbed, or hath his stones broken; 21. no man of the seed of Aaron the priest, that hath a blemish, shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. 22. He shall eat the bread of his God, both of the most holy, and of the holy. 23. Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I am the LORD which sanctify them. 24. So Moses spake unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII

22 1. And the LORD spake unto Moses, saying, 2. Speak unto Aaron and to his sons, that they separate themselves from the holy things of the

CHAPTER XXII. HOLINESS OF THE SANCTUARY

1–9. REGULATIONS FOR PRIESTS WHO SHARE IN A SACRIFICIAL FEAST

The last Chapter dealt with the bodily defects that disqualify the priest from officiating in the Sanctuary: this section insists on physical purity as the condition in which alone he could handle the offerings.

2. *that they separate themselves.* The sacred foods may be eaten only by priests and the members of their family, and then only if they are ritually clean. We must add words like, "in the time of impurity," which are implied in the context.

כ יד: אֹו־גִבֵּן אֹו־דַק אֹו תְבַלֻּל בְּעֵינֹו אֹו גָרָב אֹו יַלֶּפֶת
21 אֹו מָרוֹחַ אָשְׁךְ: כָּל־אִישׁ אֲשֶׁר־בֹּו מוּם מִזֶּרַע אַהֲרֹן
הַכֹּהֵן לֹא יִגַּשׁ לְהַקְרִיב אֶת־אִשֵּׁי יְהוָה מוּם בֹּו אֶת לֶחֶם
22 אֱלֹהָיו לֹא יִגַּשׁ לְהַקְרִיב: לֶחֶם אֱלֹהָיו מִקָּדְשֵׁי הַקֳּדָשִׁים
23 וּמִן־הַקֳּדָשִׁים יֹאכֵל: אַךְ אֶל־הַפָּרֹכֶת לֹא יָבֹא וְאֶל־
הַמִּזְבֵּחַ לֹא יִגַּשׁ כִּי־מוּם בֹּו וְלֹא יְחַלֵּל אֶת־מִקְדָּשַׁי כִּי
24 אֲנִי יְהוָה מְקַדְּשָׁם: וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בָּנָיו
וְאֶל־כָּל־בְּנֵי יִשְׂרָאֵל: ס

Cap. XXII. כב

כב 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו

20. *dwarf.* He was not to blame for being a dwarf, but only men without blemish and who had the full measure of manly power were permitted to exercise the functions of that holy office. Even so in the higher realms of the soul, a spiritual dwarf cannot offer the bread of his God to his fellows.

blemish in his eye. lit. "mixture in his eye," which probably means that the white and black parts are not properly defined.

21. *that hath a blemish.* Any blemish not restricted to those just enumerated.

22. *he shall eat.* Though he may not officiate, he is still a priest by birth; and he is, therefore, entitled to his share of the sacrificial dues, so long as it was only a physical defect which debarred him from the Altar.

most holy. *e.g.* the flesh of the sin-offering which could be eaten by male priests alone; sacrificial flesh of minor sanctity could be eaten by all the members of priestly families.

24. *all the children of Israel.* These laws, although they were the peculiar concern of the priests, were also addressed to the Community as a whole. The people must insist upon their being honoured.

children of Israel, which they hallow unto me, and that they profane not my holy name: I am the LORD. 3. Say unto them, Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from before me: I am the LORD. 4. What man soever of the seed of Aaron is a leper, or hath an issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any one that is unclean by the dead, or a man whose seed goeth from him; 5. or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; 6. the soul which toucheth any such shall be unclean until the even, and shall not eat of the holy things, unless he bathe his flesh in water. 7. And when the sun is down, he shall be clean; and afterward he shall eat of the holy things, because it is his bread. 8. That which dieth of itself, or is torn of beasts, he shall not eat to defile himself therewith: I am the LORD.

were the prescriptive right of the priests, and they depended upon them for their sustenance (cf. x, 12f).

8. *or is torn of beasts.* The prohibition against eating the flesh of animals not properly slaughtered is repeated here for the special warning of the priests, since the impurity thereby caused would incapacitate them for service at the Sanctuary (Ibn Ezra); see also Ezek. XLIV, 31, p. 412.

וְיִנָּזְרוּ מִקָּדְשֵׁי בְנֵי־יִשְׂרָאֵל וְלֹא יְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי
3 אֲשֶׁר הֵם מַקְדִּישִׁים לִי אֲנִי יְהוָה: אֱמֹר אֲלֵהֶם לְדֹרֹתֵיכֶם
כָּל־אִישׁ ו אֲשֶׁר־יִקְרַב מִכָּל־זַרְעֲכֶם אֶל־הַקֳּדָשִׁים אֲשֶׁר
יַקְדִּישׁוּ בְנֵי־יִשְׂרָאֵל לַיהוָה וְטֻמְאָתוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ
4 הַהִוא מִלְּפָנַי אֲנִי יְהוָה: אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן וְהוּא
צָרוּעַ אוֹ זָב בַּקֳּדָשִׁים לֹא יֹאכַל עַד אֲשֶׁר יִטְהָר וְהַנֹּגֵעַ
בְּכָל־טְמֵא־נֶפֶשׁ אוֹ אִישׁ אֲשֶׁר־תֵּצֵא מִמֶּנּוּ שִׁכְבַת־זָרַע:
ה אוֹ־אִישׁ אֲשֶׁר יִגַּע בְּכָל־שֶׁרֶץ אֲשֶׁר יִטְמָא־לוֹ אוֹ בְאָדָם
6 אֲשֶׁר יִטְמָא־לוֹ לְכֹל טֻמְאָתוֹ: נֶפֶשׁ אֲשֶׁר תִּגַּע־בּוֹ וְטָמְאָה
עַד־הָעֶרֶב וְלֹא יֹאכַל מִן־הַקֳּדָשִׁים כִּי אִם־רָחַץ בְּשָׂרוֹ
7 בַּמָּיִם: וּבָא הַשֶּׁמֶשׁ וְטָהֵר וְאַחַר יֹאכַל מִן־הַקֳּדָשִׁים
8 כִּי לַחְמוֹ הוּא: נְבֵלָה וּטְרֵפָה לֹא יֹאכַל לְטָמְאָה־בָהּ

holy things of. A comprehensive expression for all offerings presented at the Altar. Even the offerings which the priests themselves bring to the Altar on their own behalf, must not be sacrificed or eaten by them when they are ritually unclean (Rashi).

3. *approacheth.* To participate in the offering of the sacrifices or in the partaking of the sacred dues.

uncleanness. The term is defined in the next verses.

shall be cut off. Some understand this to mean exclusion from the priestly service. It is, however, more likely that a sterner punishment is intended; see *v.* 9, and chap. x.

4. *unclean by the dead.* See Num. xix. For the various forms of uncleanness in this and the following verses, and the manner of purification in each case here, see xi–xv.

whose seed. See xv, 16.

5. *creeping thing.* *i.e.* a dead insect or reptile; xi, 24, 29f.

a man . . . uncleanness. See xv, 5, 7, 19.

6. *the soul.* Heb. idiom for "the person."

7. *bread.* Or, "food." Certain portions of the sacrifices.

9. They shall therefore keep my charge, lest they bear sin for it, and die therein, if they profane it: I am the LORD which sanctify them. 10. There shall no stranger eat of the holy thing: a sojourner of the priest's, or an hired servant, shall not eat of the holy thing. 11. But if a priest buy any soul, the purchase of his money, he shall eat of it; and such as are born in his house, they shall eat of his bread. 12. And if a priest's daughter be married unto a stranger, she shall not eat of the heave offering of the holy things. 13. But if a priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's bread: but there shall no stranger eat thereof. 14. And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give unto the priest the holy thing. 15. And they shall not profane the holy things of the children of Israel, which they offer unto the LORD; 16.

13. *have no child.* If there is issue of the marriage, she is still regarded as attached to her husband's family. If, however, the issue of the marriage died, she regained her former status as a priest's daughter.

bread. Food, as in *v.* 7 above.

14. *unwittingly.* Cf. chap. v, 14-16, where there are similar directions in the case of one unintentionally making use af gifts belonging to the Sanctuary.

the holy thing. i.e. its equivalent.

15. *they shall not profane.* The subject is the priests, and the profanation is the admission of unqualified persons to partake of the sacred dues (Rashi).

9 אֲנִי יְהוָה׃ וְשָׁמְרוּ אֶת־מִשְׁמַרְתִּי וְלֹא־יִשְׂאוּ עָלָיו חֵטְא
י וּמֵתוּ בוֹ כִּי יְחַלְּלֵהוּ אֲנִי יְהוָה מְקַדְּשָׁם׃ וְכָל־זָר לֹא
11 יֹאכַל קֹדֶשׁ תּוֹשַׁב כֹּהֵן וְשָׂכִיר לֹא־יֹאכַל קֹדֶשׁ׃ וְכֹהֵן
כִּי־יִקְנֵה נֶפֶשׁ קִנְיַן כַּסְפּוֹ הוּא יֹאכַל בּוֹ וִילִיד בֵּיתוֹ הֵם
12 יֹאכְלוּ בְלַחְמוֹ׃ וּבַת־כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר הִוא בִּתְרוּמַת
13 הַקֳּדָשִׁים לֹא תֹאכֵל׃ וּבַת־כֹּהֵן כִּי תִהְיֶה אַלְמָנָה וּגְרוּשָׁה
וְזֶרַע אֵין לָהּ וְשָׁבָה אֶל־בֵּית אָבִיהָ כִּנְעוּרֶיהָ מִלֶּחֶם
14 אָבִיהָ תֹּאכֵל וְכָל־זָר לֹא־יֹאכַל בּוֹ׃ וְאִישׁ כִּי־יֹאכַל קֹדֶשׁ
טו בִּשְׁגָגָה וְיָסַף חֲמִשִׁתוֹ עָלָיו וְנָתַן לַכֹּהֵן אֶת־הַקֹּדֶשׁ׃ וְלֹא
יְחַלְּלוּ אֶת־קָדְשֵׁי בְנֵי יִשְׂרָאֵל אֵת אֲשֶׁר־יָרִימוּ לַיהוָה׃

מלרע v. 13.

9. *for it.* Either for the Sanctuary (Ibn Ezra), or for the "food" in *v.* 7, since the context speaks of the eating of the flesh of the sacrifices.

die therein. The Rabbis explain this as "death by the hand of Heaven."

10-16. No layman was to eat a sanctified thing; with a list of those who were an exception to that rule.

10. *stranger.* Not a priest; a layman.

sojourner. "Tenant" (AJ), one who dwells with the priest, or is his guest. The Rabbis apply the term *sojourner* to the Hebrew slave who refused his freedom in the seventh year and remained in service with his master (Exod. xxi, 2).

hired servant. As distinct from a non-Israelite slave, who was considered a member of the household (see next *v.*). The Torah does not mention that the priest's wife may eat of the portion, as husband and wife were deemed one person; see note on xxi, 2.

11. *the purchase of his money.* The non-Israelite slave purchased by a priest became part of the family, and was allowed to share in the sacrificial portion.

12. *priest's daughter.* On marrying a layman, she no longer belonged to the priestly family (see on xxi. 3).

and so cause them to bear the iniquity that bringeth guilt, when they eat their holy things: for I am the LORD which sanctify them.*iii

17. And the LORD spake unto Moses, saying, 18. Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that offereth his oblation, whether it be any of their vows, or any of their freewill offerings, which they offer unto the LORD for a burnt offering; 19. that ye may be accepted, ye shall offer a male without blemish, of the beeves, of the sheep, or of the goats. 20. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. 21. And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish a vow, or for a freewill offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein. 22. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD. 23. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that

22. *blind . . . scabbed.* The blemishes which disqualify the animal as an offering are very similar to those which render the priest unfit for service (XXI, 18f).

wen. A running sore, an ulcer.

23. *superfluous or lacking.* Better, *too long or too short* (AJ).

16 וְהִשְׂאוּ אוֹתָם עֲוֹן אַשְׁמָה בְּאָכְלָם אֶת־קָדְשֵׁיהֶם כִּי אֲנִי
יְהוָה מְקַדְּשָׁם׃ פ שלישי
17 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו
18 וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ מִבֵּית
יִשְׂרָאֵל וּמִן־הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יַקְרִיב קָרְבָּנוֹ לְכָל־
נִדְרֵיהֶם וּלְכָל־נִדְבוֹתָם אֲשֶׁר־יַקְרִיבוּ לַיהוָה לְעֹלָה׃
19 כ לִרְצֹנְכֶם תָּמִים זָכָר בַּבְּקָר בַּכְּשָׂבִים וּבָעִזִּים׃ כֹּל אֲשֶׁר־
21 בּוֹ מוּם לֹא תַקְרִיבוּ כִּי־לֹא לְרָצוֹן יִהְיֶה לָכֶם׃ וְאִישׁ כִּי־
יַקְרִיב זֶבַח־שְׁלָמִים לַיהוָה לְפַלֵּא־נֶדֶר אוֹ לִנְדָבָה בַּבָּקָר
22 אוֹ בַצֹּאן תָּמִים יִהְיֶה לְרָצוֹן כָּל־מוּם לֹא יִהְיֶה־בּוֹ׃ עִוֵּר
אוֹ שָׁבוּר אוֹ־חָרוּץ אוֹ־יַבֶּלֶת אוֹ גָרָב אוֹ יַלֶּפֶת לֹא־
תַקְרִיבוּ אֵלֶּה לַיהוָה וְאִשֶּׁה לֹא־תִתְּנוּ מֵהֶם עַל־הַמִּזְבֵּחַ
23 לַיהוָה׃ וְשׁוֹר וָשֶׂה שָׂרוּעַ וְקָלוּט נְדָבָה תַּעֲשֶׂה אֹתוֹ וּלְנֶדֶר

17–25. Quality of Offerings

After laws concerning the purity of the priesthood and the holiness of the sacrifices, there follow regulations concerning the faultlessness of the offerings. Jewish tradition demands of the Israelite such faultlessness in the case of any gift or offering set apart for sacred purposes, whether in the sphere of religion or of charity.

18. *the strangers.* Aliens who were residing in their midst; see on I, 2.

19. *male without blemish.* See on I, 3.

beeves. The same Heb. word is rendered "herd" in I, 3.

20. *shall ye not offer.* The Rabbis extended the scope of this law and insisted that the oil, wine, flour and wood offered and used in the Temple must likewise be of the best quality. Even the wood to be burnt on the Altar was to be carefully selected so as to contain no worm-eaten pieces.

21. *to accomplish a vow.* Or, "in fulfilment of a vow clearly uttered" (AJ); see on VII, 16.

mayest thou offer for a freewill offering; but for a vow it shall not be accepted. 24. That which hath its stones bruised, or crushed, or broken, or cut, ye shall not offer unto the LORD; neither shall ye do thus in your land. 25. Neither from the hand of a foreigner shall ye offer the bread of your God of any of these; because their corruption is in them, there is a blemish in them: they shall not be accepted for you.

26. And the LORD spake unto Moses, saying, 27. When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for the oblation of an offering made by fire unto the LORD. 28. And whether it be cow or ewe, ye shall not kill it and her young both in one day. 29. And when ye sacrifice a sacrifice of thanksgiving unto the LORD, ye shall sacrifice it that ye may be accepted. 30. On the same day it shall be eaten; ye shall leave none of it until the morning: I am the LORD. 31. Therefore shall ye keep my commandments,

mother; for the pain of the animals under such circumstances is very great. There is no difference in this case between the pain of man and the pain of other living beings, since the love and the tenderness of the mother for her young ones is not produced by reasoning but by feeling, and this faculty exists not only in man but in most living things" (Maimonides); cf. the similar prohibition of the mother-bird being taken with her young (Deut. XXII, 6f).

30. *on the same day.* See on VII, 15

24 לֹא יֵרָצֶה׃ וּמָעוּךְ וְכָתוּת וְנָתוּק וְכָרוּת לֹא תַקְרִיבוּ לַיהוָה
כה וּבְאַרְצְכֶם לֹא תַעֲשׂוּ׃ וּמִיַּד בֶּן־נֵכָר לֹא תַקְרִיבוּ אֶת־לֶחֶם
אֱלֹהֵיכֶם מִכָּל־אֵלֶּה כִּי מָשְׁחָתָם בָּהֶם מוּם בָּהֶם לֹא יֵרָצוּ
26 לָכֶם׃ ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ שׁוֹר אוֹ־כֶשֶׂב
27 אוֹ־עֵז כִּי יִוָּלֵד וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם
28 הַשְּׁמִינִי וָהָלְאָה יֵרָצֶה לְקָרְבַּן אִשֶּׁה לַיהוָה׃ וְשׁוֹר אוֹ־
29 שֶׂה אֹתוֹ וְאֶת־בְּנוֹ לֹא תִשְׁחֲטוּ בְּיוֹם אֶחָד׃ וְכִי־תִזְבְּחוּ
ל זֶבַח תּוֹדָה לַיהוָה לִרְצֹנְכֶם תִּזְבָּחוּ׃ בַּיּוֹם הַהוּא יֵאָכֵל
31 לֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר אֲנִי יְהוָה׃ וּשְׁמַרְתֶּם מִצְוֹתַי

mayest thou offer. According to the Rabbinic interpretation, this means that the imperfect animal may not be sacrificed upon the Altar, but it may be donated to the Temple for working purposes.

24. *ye do thus.* The Heb. can bear two interpretations. It can mean, "Ye shall not offer such mutilated animals"; or it may be taken, according to the Rabbis, as a general prohibition of emasculation in men and animals.

25. *foreigner.* Blemished animals are unacceptable even from a non-Israelite who "comes out of a far country for Thy name's sake" (I. Kings VIII, 41). The priest was not to think that he need not be so strict in such a case.

their corruption is in them. "They are faulty" (Moffatt).

accepted for you. Who offer these animals on behalf of the foreigner.

26–33. Further Directions in Regard to Sacrificial Animals

27. *eighth day.* See on Exod. XXII, 29.

28. *not kill it and her young.* Not only for sacrificial purposes, but also for ordinary consumption.

in one day. "It is prohibited to kill an animal with its young on the same day, in order that people should be restrained and prevented from killing the two together in such a manner that the young is slain in the sight of the

and do them: I am the LORD. 32. And ye shall not profane my holy name; but I will be hallowed among the children of Israel: I am the LORD which hallow you, 33. that brought you out of the land of Egypt, to be your God: I am the LORD.*iv

urges that he is only boring under his own seat. "Yes," say his comrades, "but when the sea rushes in we shall be drowned with you." So it is with Israel. Its weal or its woe is in the hands of every one of its children.

I will be hallowed. Not to commit Chillul Hashem is only a negative virtue. Far more is required of the Israelite. He is bidden so to live as to shed lustre on the Divine Name and the Torah by his deeds and influence. Rabbi Simon ben Shetach one day commissioned his disciples to buy him a camel from an Arab. When they brought him the animal, they gleefully announced that they had found a precious stone in its collar. "Did the seller know of this gem?" asked the Master. On being answered in the negative, he called out angrily, "Do you think me a barbarian that I should take advantage of the letter of the law by which the gem is mine together with the camel? Return the gem to the Arab immediately." When the heathen received it back he exclaimed: "Blessed be the God of Simon ben Shetach! Blessed be the God of Israel!"

The highest form of hallowing God is martyrdom; and Jewish Law demands of every Israelite to surrender his life, rather than by public apostasy desecrate the Name of God (Shulchan Aruch, Yore Deah, CLVII). When during the war of annihilation which the Emperor Hadrian waged against Judaism, the readiness for martyrdom on the part of young and old began to imperil the existence of the Jewish nation, the Rabbis decreed that only with regard to three fundamental laws—idolatry, incest and murder—should death be prefered to transgression. See also *Genesis*, p. 182, on the Akedah and the ideal of martyrdom in Jewish history. "The Jewish martyrs of olden days, who bore witness to their God at the stake, are described as having yielded up their lives for the 'sanctification of the Divine Name.' Such testimony is within the power, and

32 וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה׃ וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי
וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדִּשְׁכֶם׃
33 הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה׃ פ רביעי

CHILLUL HASHEM AND KIDDUSH HASHEM

32. *ye shall not . . . Israel.* This verse has been called "Israel's Bible in little" (Jellinek). It contains the solemn warning against the Profanation of the Divine Name (*Chillul Hashem*), and the positive injunction to every Israelite to hallow the Name of God (*Kiddush Hashem*) by his life and, if need be, by his death. Although spoken in reference to the priests as the appointed guardians of the Sanctuary, this commandment, both in its positive and negative forms, was early applied to the whole of Israel.

ye shall not profane my holy name. Be ye exceedingly guarded in your actions, say the Rabbis, so that ye do nothing that tarnishes the honour of Judaism or of the Jew. Especially do they warn against any misdeed towards a non-Jew as an unpardonable sin, because it gives a false impression of the moral standard of Judaism. The Jew should remember that the glory of God is, as it were, entrusted to his care; and that *every Israelite holds the honour of his Faith and of his entire People in his hands.* A single Jew's offence can bring shame on the whole House of Israel. This has been the fate of Israel in all the ages; and nothing, it seems, will ever break the world of its habit of putting down the crimes, vices or failings of a Jew, no matter how estranged from his people or his people's Faith he may be, to his Jewishness; and of fathering them upon the entire Jewish race. The Rabbis say: "Wild beasts visit and afflict the world because of the profanation of the Divine Name" (Ethics of the Fathers, v, 11). And, indeed, wherever Jews are guilty of conduct unworthy of their Faith, there the wild beast in man—blind prejudice and causeless hatred—is unchained against Israel. No student of Jewish history will question the truth of this judgment. The Rabbis, in a striking apologue, picture a boat at sea, full of men. One of them begins to bore a hole in the bottom of the boat and, on being remonstrated with,

CHAPTER XXIII

23 1. And the LORD spake unto Moses, saying, 2. Speak unto the children of Israel, and say unto them, The set feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my set feasts. 3. Six days shall work be done: but on the seventh day is a sabbath of solemn rest, an holy convocation; ye shall do no manner of work: it is a sabbath unto the LORD in all your dwellings.

4. These are the set feasts of the LORD, even holy convocations, which ye shall proclaim in

the New Moon, because it was not necessarily a day of cessation from work and was not ranked as one of the "holy convocations." The sacrifices for each Festival are given in Num. XXVIII.

2. *set feasts.* Or, "appointed (or fixed) seasons."

holy convocations. An assembly "convoked," or called together, for worship at the Sanctuary. The calling together was done by means of sounding two silver trumpets (Num. X, 1-10). Although it was only on the three Pilgrimage Festivals that the Israelites were to appear before the Lord at the Sanctuary, many would no doubt also come for the Days of Memorial and Atonement.

3. *sabbath of solemn rest.* This verse is parenthetic, as the Sabbath is later (*v.* 38) distinctly excluded from the category of holy convocations. The purpose of the reference to the Sabbath in this connection is, according to the Rabbis, to emphasise the fact that the seventh day of the week must always be "a sabbath of solemn rest"—even when it coincides with a Festival, on which day, otherwise, only manual labour is prohibited, but not such as is necessary for the preparation of meals.

all your dwellings. See on III, 17.

Cap. XXIII. כג

כג 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי
קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי: שֵׁשֶׁת יָמִים תֵּעָשֶׂה מְלָאכָה וּבַיּוֹם
הַשְּׁבִיעִי שַׁבַּת שַׁבָּתוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ
שַׁבָּת הִוא לַיהוָה בְּכֹל מוֹשְׁבֹתֵיכֶם: פ
אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם

constitutes the duty, of the Jew in these times also. If he is not called upon to die for the sanctification of the Name, he has at least to live for it. His life must give glory to God, vindicate his God-given religion" (M. Joseph).

among the children of Israel. If it is a sacred duty to hallow the Name of God and Israel before the nations, it is even a more sacred duty to do so "*among* the children of Israel." Moses could make Pharaoh fear God; the dukes of Edom, the mighty men of Moab and the peoples of Canaan trembled before him; but he was far from uniformly successful in making his own people do so. Therefore he was to see the promised Land afar off, but he was not to enter it. "Get thee up unto Mount Nebo, and die in the mount as Aaron thy brother died on Mount Hor, because ye sanctified me not *in the midst* of the children of Israel" (Deut. xxxii, 49-52). It is important to make non-Jews respect Judaism, but even more so to make Jews respect Judaism.

Chapter XXIII

THE HOLY DAYS

This chapter gives a comprehensive description of the sacred seasons in the Jewish year. There is no mention of

their appointed season. 5. In the first month, on the fourteenth day of the month at even, is the LORD's passover. 6. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye shall eat unleavened bread. 7. In the first day ye shall have an holy convocation: ye shall do no servile work. 8. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation; ye shall do no servile work.

9. And the LORD spake unto Moses, saying, 10. Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the firstfruits of your harvest unto the priest: 11. and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. 12. And

9–14. THE OMER

At the beginning of the barley harvest—barley ripens two or three weeks before the wheat—the first sheaf was presented at the Sanctuary in gratitude to the Lord of the harvest; see Deut. XXVI, 2.

10. *when ye be come.* When the Israelites had taken possession of their land and begun to till the soil.

11. *on the morrow after the sabbath.* Better, *on the morrow after the day of rest*; Heb. ממחרת השבת. The interpretation of this phrase was the subject of heated controversy in early Rabbinic times between the Pharisees and Sadducees. The latter took the word 'sabbath' in its usual sense, and maintained that the Omer was to be

ה בְּמוֹעֲדָם׃ בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ בֵּין
6 הָעַרְבַּיִם פֶּסַח לַיהוָה׃ וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה
7 חַג הַמַּצּוֹת לַיהוָה שִׁבְעַת יָמִים מַצּוֹת תֹּאכֵלוּ׃ בַּיּוֹם
הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא
8 תַעֲשׂוּ׃ וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה שִׁבְעַת יָמִים בַּיּוֹם
הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃ פ
9 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם
וּקְצַרְתֶּם אֶת־קְצִירָהּ וַהֲבֵאתֶם אֶת־עֹמֶר רֵאשִׁית קְצִירְכֶם
11 אֶל־הַכֹּהֵן׃ וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי יְהוָה לִרְצֹנְכֶם
12 מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן׃ וַעֲשִׂיתֶם בְּיוֹם הֲנִיפְכֶם

5–8. The Passover

For the meaning and observance of this Festival, see on Exod. XII, 1-28.

5. *first month.* See on Exod. XII, 2.

at even is the LORD'S *passover.* Better, *towards even is a passover unto the* LORD (Friedlander); *i.e.* a paschal offering in honour of the Lord; or, towards even is the time of the sacrifice of the Paschal lamb to the Lord (Rashi).

6. *feast of unleavened bread.* Only the 15th day of the month is "the *feast* of unleavened bread," so called because the partaking of *matzah* (מצה של מצוה) is obligatory on the eve thereof, although unleavened bread is eaten for seven days and the seventh day is a "holy convocation" (*v.* 8).

7. *the first day.* viz., of the seven on which unleavened bread is eaten *i.e.*, the 15th of Nisan.

servile work. lit. "work of labour," the usual work which one does on an ordinary week day. It implies a less strict abstinence from labour than was demanded for the Sabbath (*v.* 3) and the Day of Atonement (*v.* 28), and does not include the prohibition of preparing food.

8. *offering.* This is defined in detail in Num. XXVIII, 19f.

in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish of the first year for a burnt offering unto the LORD. 13. And the meal offering thereof shall be two tenth parts of an ephah of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. 14. And ye shall eat neither bread, nor parched corn, nor fresh ears, until this selfsame day, until ye have brought the oblation of your God: it is a statute for ever throughout your generations in all your dwellings.

15. And ye shall count unto you from the

Revelation took place. Hence its association with the Feast of Weeks, which became the Festival of Revelation.

15. *and ye shall count.* The paragraph dealing with the Feast of Weeks has no introductory formula, "The Lord spake unto Moses," such as we find in connection with the other Festivals, because it is conceived as the complement of the Passover, and not something independent of it. Its name in Talmudic literature is not *Shavuos*, but almost invariably עצרת, "the concluding festival" to Passover. "We count the days that pass since the preceding Festival, just as one who expects his most intimate friend on a certain day, counts the days and even the hours. This is the reason why we count the days that pass since the offering of the Omer, between the anniversary of our departure from Egypt and the anniversary of the Law-giving. The latter was the aim and object of the exodus from Egypt" (Maimonides). In other words, the Deliverance from bondage was not an end in itself: it was the prelude to Sinai (Exod. III, 12). Liberty without law is a doubtful boon, whether to men or nations.

unto you. From this addition, the Rabbis deduce that each Israelite had the duty of counting for himself; hence

13 אֶת־הָעֹמֶר קָרְבָּן אֱלֹהֵיכֶם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם׃ ס
14 וְלֶחֶם וְקָלִי וְכַרְמֶל לֹא תֹאכְלוּ עַד־עֶצֶם הַיּוֹם הַזֶּה עַד הֲבִיאֲכֶם אֶת־קָרְבַּן
שְׁנֵי עֶשְׂרֹנִים סֹלֶת בְּלוּלָה בַשָּׁמֶן אִשֶּׁה לַיהוָה רֵיחַ
נִיחֹחַ וְנִסְכֹּה יַיִן רְבִיעִת הַהִין׃ וְלֶחֶם וְקָלִי וְכַרְמֶל לֹא
טו וְסִפַּרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר

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v. 13. ותסכו ק׳

brought on the morrow of the first Saturday in Passover. The Pharisees argued that "sabbath" (השבת) here means, "the day of cessation from work"; and the context shows that the Feast of Unleavened Bread is intended: therefore, the Omer was to be brought on the 16th of Nisan. This is supported by the Septuagint which renders "on the morrow of the first day," and by Josephus. "The offerings of the sheaf took place on the 16th, the first busy work-day of the harvest, in relation to which the preceding day might well be called a *Sabbath* or rest-day, though not all labour was prohibited. This is alone compatible with the context, and is free from the objections to which all the other opinions are open" (Kalisch).

12. *ye shall offer.* The offering in connection with the bringing of the Omer is here specified, as it finds no mention in Num. xxviii.

13. *ephah . . . . hin.* See on xix, 36.

14. *neither bread . . . day.* Josh. v, 11 contains a historical reference to this regulation.

15–21. Feast of Weeks—Shavuos

One of the three agricultural festivals, the feast of the first harvest יום הבכורים. Jewish tradition, however, connects it with the Covenant on Mount Sinai, and speaks of the festival as זמן מתן תורתנו "the Season of Giving of our Torah." The Israelites arrived at Sinai on the New Moon. On the second of the month, Moses ascended the mountain; on the third, he received the people's reply; on the fourth, he made the second ascent and was commanded to institute three days of preparation, at the conclusion of which the

morrow after the day of rest, from the day that ye brought the sheaf of the wave offering ; seven sabbaths shall there be complete : 16. even unto the morrow after the seventh week shall ye number fifty days : and ye shall offer a new meal offering unto the LORD. 17. Ye shall bring out of your habitations two wave loaves of two tenth parts of an ephah : they shall be of fine flour, they shall be baken with leaven, for firstfruits unto the LORD. 18. And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams : they shall be a burnt offering unto the LORD, with their meal offering, and their drink offerings, even an offering made by fire, of a sweet savour unto the LORD. 19. And ye shall offer one he-goat for a sin offering, and two he-lambs of the first year for a sacrifice of peace offerings. 20. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs : they shall be holy to the LORD for the priest. 21. And ye shall make proclamation on the selfsame day ; there shall

baken with leaven. The loaves were made to represent the common food of the people, and symbolically mark their gratitude to the Provider of their sustenance. They were not offered upon the Altar (II, 11), but only "waved" ; they belonged to the priest.

19. *ye shall offer.* These offerings are additional to those mentioned in Num. XXVIII, 27.

20. *to the* LORD *for the priest.* *i.e.* they are devoted to God by being eaten by the priest ; cf. Num. V, 8, for a similar usage.

16 הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה: עַד מִמָּחֳרַת
הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה
17 חֲדָשָׁה לַיהוָה: מִמּוֹשְׁבֹתֵיכֶם תָּבִיאוּ ו לֶחֶם תְּנוּפָה
שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים
18 לַיהוָה: וְהִקְרַבְתֶּם עַל־הַלֶּחֶם שִׁבְעַת כְּבָשִׂים תְּמִימִם
בְּנֵי שָׁנָה וּפַר בֶּן־בָּקָר אֶחָד וְאֵילִם שְׁנָיִם יִהְיוּ עֹלָה
לַיהוָה וּמִנְחָתָם וְנִסְכֵּיהֶם אִשֵּׁה רֵיחַ־נִיחֹחַ לַיהוָה:
19 וַעֲשִׂיתֶם שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת וּשְׁנֵי כְבָשִׂים בְּנֵי
כ שָׁנָה לְזֶבַח שְׁלָמִים: וְהֵנִיף הַכֹּהֵן ו אֹתָם עַל לֶחֶם
הַבִּכֻּרִים תְּנוּפָה לִפְנֵי יְהוָה עַל־שְׁנֵי כְּבָשִׂים קֹדֶשׁ יִהְיוּ
21 לַיהוָה לַכֹּהֵן: וְקָרָאתֶם בְּעֶצֶם ו הַיּוֹם הַזֶּה מִקְרָא־קֹדֶשׁ

v. 17. אי דנשה

the " counting of the days of the Omer " even after the Omer itself was no longer brought to the Temple. The season between Passover and Shavuos (or Pentecost, which in Greek means " the fiftieth day " after the first day of Passover) is known as *Sephirah*, Period of Counting. It is a period of semi-mourning, because repeatedly dire calamities befell the Jewish people at this time.

day of rest. This is a departure from the RV which translates " sabbath " ; see on *v.* 11.

seven sabbaths. Better, *seven weeks.* It is evident that here and in xxv, 8, the Heb. *shabbath* signifies " week." Hence the most common name for the Festival, חג השבועות, the Feast of Weeks ; Deut. xvi, 10.

16. *seventh week.* Instead of, " seventh sabbath " (RV).

new meal offering. The cereal offering of the produce of the new wheat harvest ; see next *v.*

" With the destruction of the Second Temple, the agricultural aspect of the Festival receded, and Shavuos became primarily the Feast of Revelation. An echo of nature, however, still lingers in the present custom of adorning the Synagogue with flowers " (H. M. Adler).

17. *your habitations.* The Rabbis explain this as meaning that the corn must have grown in the Holy Land.

be an holy convocation unto you: ye shall do no servile work: it is a statute for ever in all your dwellings throughout your generations.

22. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest: thou shalt leave them for the poor, and for the stranger: I am the LORD your God.*v

23. And the LORD spake unto Moses, saying, 24. Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, an holy convocation. 25. Ye shall do no servile work: and ye shall offer an offering made by fire unto the LORD.

silver trumpets, which generally was a joyous sound. The sound of Shofar consisting, as handed down by Tradition, of three distinctive Shofar-notes—tekiah, shevarim, teruah—has been looked upon from times immemorial as a call to contrition and penitence, as a reminder of the Shofar-sound of Sinai; and the Day of Memorial, the beginning of the Ten Days of Repentance (עשרת ימי תשובה) which culminate in the Day of Atonement, as a time of self-examination and humble petition for forgiveness. "The Scriptural injunction of the Shofar for the New Year's Day has a profound meaning. It says: Awake, ye sleepers, and ponder over your deeds; remember your Creator and go back to Him in penitence. Be not of those who miss realities in their pursuit of shadows and waste their years in seeking after vain things which cannot profit or deliver. Look well to your souls and consider your acts; forsake each of you his evil ways and thoughts, and return to God so that He may have mercy upon you" (Maimonides).

25. *an offering.* Described in Num. XXIX, 2f.

יְהוָה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם
בְּכָל־מוֹשְׁבֹתֵיכֶם לְדֹרֹתֵיכֶם׃ 22 וּבְקֻצְרְכֶם אֶת־קְצִיר אַרְצְכֶם
לֹא־תְכַלֶּה פְּאַת שָׂדְךָ בְּקֻצְרֶךָ וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט
לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם׃ פ חמישי
23 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ 24 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן
כה זִכְרוֹן תְּרוּעָה מִקְרָא־קֹדֶשׁ׃ כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ
26 וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה׃ ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה

22. *when ye reap.* A repetition of XIX, 9f. A significant reminder to the Israelite that his thankfulness to God for the wheat-harvest was to be demonstrated by more than an offering on the Altar. If he failed to share God's bounty with the poor, his observance of the Festival would be unacceptable.

24–25. Day of Memorial—Rosh Hashanah

As the seventh day in the week was a holy day, so the seventh month was the holy month in the year. Each New Moon was made the occasion for additional offerings (Num. XXVIII, 11f). It is, therefore, not surprising that the New Moon of the seventh month should be a Festival of special solemnity. In later times, it was known as *Rosh Hashanah*, New Year's Day. But unlike the New Year celebrations of many ancient and modern nations, the Jewish New Year is not a time of revelry, but an occasion of the deepest religious import.

24. *a memorial.* In Num. XXIX, 1, the occasion is called "a day of blowing the horn," *i.e.* Shofar, the ram's horn; Josh. VI, 4. This act must be differentiated from the sounding of the "trumpet" (*not* the Shofar) which took place while the offerings were brought on all the Festivals and New Moons (Num. X, 10). The blowing of the Shofar had consequently quite a different significance, and was more awe-inspiring (see Amos III, 6) than the blowing of the

26. And the LORD spake unto Moses, saying, 27. Howbeit on the tenth day of this seventh month is the day of atonement: it shall be an holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto the LORD. 28. And ye shall do no manner of work in that same day: for it is a day of atonement, to make atonement for you before the LORD your God. 29. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people. 30. And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people. 31. Ye shall do no manner of work: it is a statute for ever throughout

who will have forgiveness rather than punishment" (Philo). The Confession is made by the whole Community collectively; and those who have not themselves committed the sins mentioned in the confession regret that they were unable to prevent them from being committed by others (Friedlander).

an offering. See Num. XXIX, 7f.

28. *no manner of work.* The phrase is not qualified by the addition of the word 'servile.' With regard to work, the Day of Atonement is of the same strictness as the Sabbath (Exod. XX, 10), with similar exceptions where life might be endangered.

to make atonement for you. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways" (Ezek. XXXIII, 11).

30. *will I destroy.* Synonymous with "shall be cut off," showing that the punishment is not by a human Court.

31. *it is a statute.* As in III, 17.

27 לֵאמֹר: אַךְ בֶּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפֻּרִים
הוּא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם
28 וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה: וְכָל־מְלָאכָה לֹא תַעֲשׂוּ בְּעֶצֶם
הַיּוֹם הַזֶּה כִּי יוֹם כִּפֻּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי יְהוָה
29 אֱלֹהֵיכֶם: כִּי כָל־הַנֶּפֶשׁ אֲשֶׁר לֹא־תְעֻנֶּה בְּעֶצֶם הַיּוֹם
ל הַזֶּה וְנִכְרְתָה מֵעַמֶּיהָ: וְכָל־הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָּל־
מְלָאכָה בְּעֶצֶם הַיּוֹם הַזֶּה וְהַאֲבַדְתִּי אֶת־הַנֶּפֶשׁ הַהִוא
31 מִקֶּרֶב עַמָּהּ: כָּל־מְלָאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם

26–32. Day of Atonement

On the subject of this the most solemn day in the Jewish year, see the commentary on xvi, 29–34. No other nation, ancient or modern, has an institution approaching the Day of Atonement in religious depth—" a day of purification and of turning from sins, for which forgiveness is granted through the grace of the merciful God, who holds penitence in as high an esteem as guiltlessness " (Philo).

27. *day of atonement.* Heb. *yom kippurim.* lit. " Day of Atonements." The name of this most sacred of Festivals is in the plural, " because it represents two streams of love. As soon as the desire for reconciliation has awakened in the sinner's soul, and wings its way Heavenward, God's grace comes down to meet it, calming his breast with the assurance of Divine pardon and forgiveness " (Zohar).

afflict your souls. See on xvi, 29 ; this Day, set aside for penitence and moral regeneration, is the only one for which the Torah prescribes fasting—which is the intensest form of devotion and contrition. " On that Day," the Rabbis state, " the Israelites resemble the angels, without human wants, without sins, and linked together in love and peace." It is the only day of the year—they add—on which the accuser Satan is silenced before the Throne of Glory, and even becomes the defender of Israel. Confession of sin is the most essential and characteristic element in the services of the Day of Atonement ; " every one entreating pardon for his sins and hoping for God's mercy, not because of his own merits but through the compassionate nature of that Being

your generations in all your dwellings. 32. It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.*vi

33. And the LORD spake unto Moses, saying, 34. Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto the LORD. 35. On the first day shall be an holy convocation: ye shall do no servile work. 36. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; ye shall do no servile work.

37. These are the set feasts of the LORD, which ye shall proclaim to be holy convocations, to

Atzeres. The seventh day of Tabernacles became in later times an echo of the Day of Atonement and was known as *Hoshanah Rabbah;* and the "second day" of Atzeres assumed the nature of a separate Festival under the name of *Simchas Torah*, Rejoicing of the Law, the day on which the annual reading of the Torah was completed and restarted.

36. *an offering.* See Num. XXIX.

solemn assembly. Or, "closing festival." Heb. *atzereth*, the concluding day of a festival season, applied to the seventh day of Passover (Deut. XVI, 8), and, in Rabbinic literature, to the Feast of Weeks (see on *v.* 15). Maimonides explains the purpose of this eighth day to be, "in order to complete our rejoicings which cannot be perfect in booths, but in well-built houses."

32 לְדֹרֹתֵיכֶם בְּכָל מִשְׁכְּתֵיכֶם: שַׁבַּת שַׁבָּתוֹן הִוא לָכֶם
וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־
ששי עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם: פ
33 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
34 לֵאמֹר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת
לה שִׁבְעַת יָמִים לַיהוָה: בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־
36 מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: שִׁבְעַת יָמִים תַּקְרִיבוּ אִשֶּׁה
לַיהוָה בַּיּוֹם הַשְּׁמִינִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְהִקְרַבְתֶּם
אִשֶּׁה לַיהוָה עֲצֶרֶת הִוא כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:
37 אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ לְהַקְרִיב
אִשֶּׁה לַיהוָה עֹלָה וּמִנְחָה זֶבַח וּנְסָכִים דְּבַר־יוֹם בְּיוֹמוֹ:

32. *in the ninth day.* The Day commencing with the preceding eve (Gen. I, 5). Both the opening and closing evenings are marked by services (Kol Nidré and Neilah) of special solemnity. The Neilah Amidah is one of the most masterly products of Israel's religious genius. It begins: "Thou givest a hand to transgressors, and Thy right hand is stretched out to receive the penitent. Thou hast taught us, O Lord our God, to make confession unto Thee of all our sins, in order that we may cease from the violence of our hands and may return unto Thee who delightest in the repentance of the wicked." These words contain, what has been called, "the Jewish doctrine of salvation."

33–43. Feast of Tabernacles

34. *fifteenth day.* Like the Passover, this Feast commenced at full moon.

tabernacles. Heb. *Succoth*, lit. "booths." In Exod. XXIII, 16, it is called "the Feast of Ingathering." In Rabbinic literature, it is known as "*the* Feast," because, as the time of harvest, it would naturally be a period of rejoicing and holiday-making. It really consists of two groups: the first seven days, Tabernacles proper; and the eighth day,

offer an offering made by fire unto the LORD, a burnt offering, and a meal offering, a sacrifice, and drink offerings, each on its own day: 38. beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39. Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the LORD seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. 40. And ye shall take you on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. 41. And ye shall keep it a feast unto the LORD seven days in the year: it is a statute for ever in your generations: ye shall keep it in the seventh month. 42. Ye shall dwell in booths seven days; all that are home-

42. *booths.* The Heb. *sukkah* represents a hastily-constructed and unsubstantial edifice, such as the Israelites must have set up during the wanderings in the Wilderness. In addition to its historical association reminding the Israelite of the Divine protection during the desert-journey, the command to dwell in booths has also a religious signification. "Man ought to remember his evil days in his days of prosperity. He will thereby be induced to thank God repeatedly, to lead a modest and humble life. We, therefore, on Tabernacles leave our houses in order to dwell in booths. We shall thereby remember that this has once been our condition." (Maimonides). The Book of

38 מִלְּבַד שַׁבְּתֹת יְהוָה וּמִלְּבַד מַתְּנֹתֵיכֶם וּמִלְּבַד כָּל־נִדְרֵיכֶם
39 וּמִלְּבַד כָּל־נִדְבֹתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה׃ אַךְ בַּחֲמִשָּׁה
עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאָסְפְּכֶם אֶת־תְּבוּאַת הָאָרֶץ
תָּחֹגּוּ אֶת־חַג־יְהוָה שִׁבְעַת יָמִים בַּיּוֹם הָרִאשׁוֹן שַׁבָּתוֹן
מ וּבַיּוֹם הַשְּׁמִינִי שַׁבָּתוֹן׃ וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן
פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וַעֲנַף עֵץ־עָבֹת וְעַרְבֵי־נָחַל
41 וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים׃ וְחַגֹּתֶם אֹתוֹ
חַג לַיהוָה שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם
42 בַּחֹדֶשׁ הַשְּׁבִיעִי תָּחֹגּוּ אֹתוֹ׃ בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים

38. *the sabbaths*. *i.e.* the additional sacrifices offered on the Sabbaths (Num. xxviii, 9f).

gifts. The voluntary offerings that accompanied the Israelite on his pilgrimage to the Temple, when he was bidden not to appear before the Lord "empty" (Deut. xvi 16f).

vows. See on vii, 16.

39–43. Additional directions in regard to Tabernacles for the time when, after the settlement in Canaan, the people would be tilling the soil and reaping the harvest.

39. *eighth day*. Which is deemed a Festival on its own account, distinct from the Feast of Tabernacles.

40. *fruit of goodly trees*. Tradition holds that this is the *ethrog*, the citron.

thick trees. Better, *thick-leaved trees;* myrtle branches. These traditional explanations are supported by the testimony of Josephus who writes: "On this Festival we carry in our hands a branch of myrtle, and willow, and a bough of the palm-tree, with the addition of the citron."

and ye shall rejoice before the Lord. This phrase was closely linked with the preceding, and gave rise to the joyous processions in the Temple. The pilgrims held the *lulav* and *esrog* in their hands and sang Psalms of praise to God.

born in Israel shall dwell in booths: 43. that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. 44. And Moses declared unto the children of Israel the set feasts of the LORD.*vii

CHAPTER XXIV

24 1. And the LORD spake unto Moses, saying, 2. Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. 3. Without the veil of the testimony, in the tent of meeting, shall Aaron order it from evening to morning before the LORD continually: it shall be a statute for ever throughout your generations. 4. He shall order the lamps upon the pure candlestick before the LORD continually.

5. And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts of an

sons" is added after "Aaron." In the first instance, the lamp was kindled by Aaron (Num. VIII, 3).

4. *the pure candlestick.* So called either because made of pure gold (Exod. XXV, 31f), or because it was to be cleansed each time that the lamps are arranged upon it.

before the LORD. It must on no account be removed from the Sanctuary.

5. *twelve cakes.* Corresponding in number to the tribes of Israel; see Exod. XXV, 30, XXXV, 13, and XXXIX, 36. Here the details are given. In Exod. they are called the Presence-bread; *i.e.* bread which was placed as an offering in the Presence of the Lord, to be the symbolical expression of the nation's gratitude to God, the unceasing Source of every material blessing. See also *v.* 8.

43 כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת: לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם
כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם
44 מֵאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם: וַיְדַבֵּר מֹשֶׁה אֶת־
מֹעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל: פ שביעי

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כד 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: צַו אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד:
3 מִחוּץ לְפָרֹכֶת הָעֵדֻת בְּאֹהֶל מוֹעֵד יַעֲרֹךְ אֹתוֹ אַהֲרֹן
מֵעֶרֶב עַד־בֹּקֶר לִפְנֵי יְהוָה תָּמִיד חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם:
4 עַל הַמְנֹרָה הַטְּהֹרָה יַעֲרֹךְ אֶת־הַנֵּרוֹת לִפְנֵי יְהוָה תָּמִיד: פ
ה וְלָקַחְתָּ סֹלֶת וְאָפִיתָ אֹתָהּ שְׁתֵּים עֶשְׂרֵה חַלּוֹת שְׁנֵי
6 עֶשְׂרֹנִים יִהְיֶה הַחַלָּה הָאֶחָת: וְשַׂמְתָּ אוֹתָם שְׁתַּיִם

Ecclesiastes is aptly set aside for special reading during Tabernacles or Atzeres.

44. *Moses declared.* Cf. xxi, 24. Not only did he communicate the contents of the chapter to the people, but, as each Festival occurred, he took the opportunity of repeating the commands so that they were properly observed (Sifra).

Chapter XXIV

1–9. The Lamps and the Shewbread

The Torah, before leaving the subject of the Sanctuary, alludes to the constant duty of the priests to see that the lamp is kept perpetually alight and the shewbread regularly arranged. These are outstanding obligations of priesthood, which must not be relaxed even at the special seasons of the year, when the attention and energies of the Temple-servants were otherwise taxed to the full.

2. *pure olive oil.* See on Exod. xxvii, 20f.

3. *shall Aaron order it.* In Exod. the phrase "and his

ephah shall be in one cake. 6. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. 7. And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made by fire unto the LORD. 8. Every sabbath day he shall set it in order before the LORD continually; it is on the behalf of the children of Israel, an everlasting covenant. 9. And it shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10. And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and the son of the Israelitish woman and a man of Israel strove together in the camp; 11. and the son of the Israelitish woman blasphemed the Name, and cursed: and they brought him unto Moses. And his mother's name was Shelomith, the daughter of Dibri, of

that the blasphemer is not "an Israelite" but the "son of the Israelitish woman." Only one of the mixed multitude (Exod. XII, 38) could be guilty of so heinous an offence.

11. ***blasphemed.*** lit. "to indicate by name," here with unholy contempt and dishonour.

the Name. The Divine Name of the four letters, Y H W H, which is never pronounced, but read as Adonay.

his mother's name. Rashi remarks that his genealogy is recorded to impress upon the Israelite that a man's life is not his own to do with as he pleased. Should he bring

מַעֲרֶכֶת שֵׁשׁ הַמַּעֲרֶכֶת עַל־הַשֻּׁלְחָן הַטָּהֹר לִפְנֵי יְהוָה׃
7 וְנָתַתָּ עַל־הַמַּעֲרֶכֶת לְבֹנָה זַכָּה וְהָיְתָה לַלֶּחֶם לְאַזְכָּרָה
8 אִשֶּׁה לַיהוָה׃ בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת יַעַרְכֶנּוּ לִפְנֵי
9 יְהוָה תָּמִיד מֵאֵת בְּנֵי־יִשְׂרָאֵל בְּרִית עוֹלָם׃ וְהָיְתָה לְאַהֲרֹן
וּלְבָנָיו וַאֲכָלֻהוּ בְּמָקוֹם קָדֹשׁ כִּי קֹדֶשׁ קָדָשִׁים הוּא לוֹ
י מֵאִשֵּׁי יְהוָה חָק־עוֹלָם׃ ס וַיֵּצֵא בֶּן־אִשָּׁה יִשְׂרְאֵלִית
וְהוּא בֶּן־אִישׁ מִצְרִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וַיִּנָּצוּ בַּמַּחֲנֶה
11 בֶּן הַיִּשְׂרְאֵלִית וְאִישׁ הַיִּשְׂרְאֵלִי׃ וַיִּקֹב בֶּן־הָאִשָּׁה
הַיִּשְׂרְאֵלִית אֶת־הַשֵּׁם וַיְקַלֵּל וַיָּבִיאוּ אֹתוֹ אֶל־מֹשֶׁה וְשֵׁם
12 אִמּוֹ שְׁלֹמִית בַּת־דִּבְרִי לְמַטֵּה־דָן׃ וַיַּנִּיחֻהוּ בַּמִּשְׁמָר

כיד .10 v הבי בסנהל

6. *rows.* Or, " piles."

pure table. *i.e.* overlaid with pure gold (Exod. xxv, 24).

7. *memorial.* See on II, 2. The incense was put in two small golden cups, and one placed near each row of cakes. It symbolised prayer, and thus gave expression to the petition that God continue to grant food to the people of His covenant (Koenig).

8. *every sabbath day.* The bread remained on the table for a week, and was renewed each Sabbath.

an everlasting covenant. This phrase is applied to the Sabbath itself (Exod. xxxi, 16); and this weekly offering from the Children of Israel typified the regular renewal of the covenant between God and His people, of which the Sabbath was " a sign."

9. *holy place.* See II, 3.

10–23. The Penalty of Blasphemy

The sole aim of all that is enjoined in the Book of Leviticus is to sanctify Israel, individually and collectively. When, therefore, anyone presumes to desecrate the Divine Name, the penalty must be ruthless.

10. *went out.* Or, " had come forth " from Egypt, among the children of Israel (Ehrlich). The cause of the quarrel is not stated, because it is not of material importance. Note

the tribe of Dan. 12. And they put him in ward, that it might be declared unto them at the mouth of the LORD.

13. And the LORD spake unto Moses, saying, 14. Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. 15. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. 16. And he that blasphemeth the name of the LORD, he shall surely be put to death; all the congregation shall certainly stone him: as well the stranger, as the homeborn, when he blasphemeth the name of the LORD, shall be put to death. 17. And he that smiteth any man mortally shall surely be put to death; 18. and he that smiteth a beast mortally shall make it good: life for life. 19. And if a man

18. *life for life.* This phrase is a legal term equivalent to "fair compensation"; for it cannot mean that anyone who slew an animal should forfeit his own life in return! In the same way, the phrase, "as he hath done, so shall it be done to him" in *v.* 19, and "eye for eye" and "tooth for tooth" in *v.* 20, are merely technical phrases for the demand that adequate and equitable compensation, after due and judicial appraisement of the injury inflicted, is to be paid for the injury. There is in Jewish history no instance of the law of retaliation ever having been carried out *literally*—eye for an eye, tooth for a tooth. To the Talmudists the Biblical words *eye for eye* had become a mere expression of the law of equality. "None of the later [Rabbinic] law books even suggest retaliation as a proper remedy, the

לִפְרֹשׁ לָהֶם עַל־פִּי יְהוָה׃ פ
11 וַיִּקֹּב הַבֵּן אֶת־שֵׁם יְהוָה וַיְקַלֵּל וַיָּבִיאוּ אֹתוֹ אֶל־מֹשֶׁה
14 וְשֵׁם אִמּוֹ שְׁלֹמִית בַּת־דִּבְרִי לְמַטֵּה דָן׃ וַיַּנִּיחוּ אֹתוֹ בַּמִּשְׁמָר
15 לְפָרֵשׁ לָהֶם עַל־פִּי יְהוָה׃ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃
16 וְאֶת־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ אִישׁ כִּי־יְקַלֵּל אֱלֹהָיו וְנָשָׂא חֶטְאוֹ׃
וְנֹקֵב שֵׁם־יְהוָה מוֹת יוּמָת רָגוֹם יִרְגְּמוּ־בוֹ כָּל־הָעֵדָה כַּגֵּר כָּאֶזְרָח בְּנָקְבוֹ
17 שֵׁם יוּמָת׃ וְאִישׁ כִּי יַכֶּה כָּל־נֶפֶשׁ אָדָם מוֹת יוּמָת׃ וּמַכֵּה
18 נֶפֶשׁ־בְּהֵמָה יְשַׁלְּמֶנָּה נֶפֶשׁ תַּחַת נָפֶשׁ׃ וְאִישׁ כִּי־יִתֵּן
19

v. 16. קמץ בדיק

disgrace upon himself, the finger of scorn is pointed at his parents, at his tribe, at his people.

12. *that it might be declared.* The Torah had ordained, 'Thou shalt not revile God' (Exod. xxii, 27); but no penalty had been mentioned in that connection.

14. *without the camp.* Where all executions took place, so as not to defile its holiness.

lay their hands. They thereby signified that they were personally concerned in the offence, inasmuch as the blasphemous words had fallen upon their ears. They were, therefore, discharging their duty by bringing the culprit to justice.

stone him. See on xx, 2.

15. *and thou shalt speak.* The incident became the opportunity of presenting to the Israelites a law on this and kindred offences.

16. *the stranger.* Although he is not subject to the precepts of the Torah and is to be allowed a large degree of tolerance, he yet may not be permitted to desecrate the holiness of the camp. If he does not wish to worship the God of Israel, he is not to be compelled to do so; but should he publicly revile the Holy Name, the offence is as serious with him as with the Israelite.

cause a blemish in his neighbour; as he hath done, so shall it be done to him; 20. breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be rendered unto him.*m 21. And he that killeth a beast shall make it good: and he that killeth a man shall be put to death. 22. Ye shall have one manner of law, as well for the stranger, as for the homeborn: for I am the LORD your God. 23. And Moses spake to the children of Israel, and they brought forth him that had cursed out of the camp, and stoned him with stones. And the children of Israel did as the LORD commanded Moses.

by the dominant race of civic and political rights to "aliens," though these may have lived for generations in the land of their sojourn, is a matter of contemporary history; see *Exodus*, p. 141.

for I am the LORD *your God.* The reason given is noteworthy: show equal justice to all men, for I am your God, the God of Israel, the Father of all mankind. Once again, monotheism is the basis for the brotherhood of man (Hermann Cohen).

23. *stoned him.* For a later historical application of the law of blasphemy, see the story of Naboth in I. Kings, XXI.

For *the Lessons from the Prophets*, Ezekiel XLIV, 15-31, *see* The Haftorahs, p. 400.

For the Blessings before and after the Haftorah, see p. 330.

כ מוּם בְּעֲמִיתוֹ כַּאֲשֶׁר עָשָׂה כֵּן יֵעָשֶׂה לּוֹ: שֶׁבֶר תַּחַת
שֶׁבֶר עַיִן תַּחַת עַיִן שֵׁן תַּחַת שֵׁן כַּאֲשֶׁר יִתֵּן מוּם בָּאָדָם
מפטיר 21 כֵּן יִנָּתֶן בּוֹ: וּמַכֵּה בְהֵמָה יְשַׁלְּמֶנָּה וּמַכֵּה אָדָם יוּמָת:
22 מִשְׁפַּט אֶחָד יִהְיֶה לָכֶם כַּגֵּר כָּאֶזְרָח יִהְיֶה כִּי אֲנִי
23 יְהוָה אֱלֹהֵיכֶם: וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל וַיּוֹצִיאוּ
אֶת־הַמְקַלֵּל אֶל־מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ אָבֶן וּבְנֵי־
יִשְׂרָאֵל עָשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

example of contemporary European and Asiatic systems of jurisprudence to the contrary notwithstanding" (D. W. Amram). The last clause reminds us of one of the paradoxes of history. On the one hand, Judaism the so-called religion of "strict justice," rejected the literal application of the law of retaliation, and knew neither torture in legal procedure nor mutilation as a legal punishment. In Christian lands, on the other hand, mutilation and torture are well-nigh the indispensable accompaniments of justice from the middle of the thirteenth century down to the end of the eighteenth, and in some countries to the middle of the nineteenth century and beyond. See also *Exodus*, p. 247 and 288.

22. *ye shall have one manner of law. . . homeborn.* One of the great texts of Scripture; cf. XIX, 33f. Though in this connection, the application of the law may be, so to speak, disadvantageous to the alien, the general principle of equality between alien and native is only strengthened thereby. In no other code was there one and the same law for native-born and alien alike. Even in Roman Law, every alien was originally classed as an enemy, and therefore devoid of any rights. Only gradually was the protection of the law in a limited degree extended to him. It is not so very long ago that aliens in European states were incapable of owning landed property. In many countries, the denial

IX. BEHAR

Chapter XXV

25 1. And the Lord spake unto Moses in mount Sinai, saying, 2. Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. 3. Six years

1. *spake unto Moses.* Better, *had spoken unto Moses.* As these laws are intended to meet the social problems that would arise in the Israelitish Commonwealth, they bring the legal part of Leviticus to an appropriate conclusion.

2. *the land keep a sabbath.* The land is personified. It should rest in the seventh year, as man rests on the seventh day. The Israelite may not during that year till it himself or allow anyone to do so on his behalf. "Just as the freedom of the individual was a fundamental principle of the Torah, so was the freedom of the land from the absolute ownership of man" (F. Perles).

unto the Lord. As the Sabbath was more than a cessation of labour, and was a day dedicated to God—similarly during the Sabbatical year, the soil was to be devoted to Him by being placed at the service of the poor and the animal creation (Exod. xxiii, 10, 11). In Deut. xxxi, 10f, we learn that the seventh year was, furthermore, to be utilised for national educational ends, and special measures were to be taken to acquaint the men and the women, the children as well as the resident aliens, with the teachings and duties of the Torah. Josephus rightly claims that while the best knowledge of olden times was usually treated as a secret doctrine, and confined to the few, it was the glory of Moses that he made it current coin. "To place within the reach of the English worker, once in every seven years, a year's course at a University in science and law and literature and theology, would be something like the modern equivalent for one of the advantages which the Sabbath-year offered to the ancient Hebrew" (F. Verinder in *My Neighbour's Landmark*, Short Studies in Bible Land Laws, 1911).

Cap. XXV. כה

32 לב פ פ פ

כה 2א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּהַר סִינַי לֵאמֹר: דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי
3 נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה: שֵׁשׁ שָׁנִים תִּזְרַע

IX. BEHAR

(Chapters XXV–XXVI, 2)

Chapter XXV. The Sabbatical Year and the Year of Jubilee

The cycle of sacred seasons begun in xxiii is here continued, and the system of sabbaths—the Sabbath at the end of the week; Pentecost at the end of seven weeks; the Seventh month, as the sacred month studded with Festivals—is here completed by the Sabbatical year and by the Jubilee, which came after a "week" of Sabbatical years.

In connection with the last-named institutions, we have the land legislation of the Torah, as well as much of its poor and labour laws. During the Sabbath-year the land was to lie fallow (Exod. xxiii, 10f) and was to be "released" from cultivation. The land is not the absolute possession of man: it belongs to God, and is to be held in trust for His purposes. The Sabbath-year does not seem to have been regularly observed in pre-exilic times, and, according to the Mishnah, the Sabbath-year was fully enforced only in Palestine. A promise to observe it in the future formed part of the covenant on the Return from Babylon; Neh. x, 32. Alexander the Great remitted to the Jews the tribute in every seventh year "because then they did not sow their fields" (Josephus). Julius Caesar acted in the same manner. Some of the later Roman Emperors, however, rigorously exacted taxation in the Sabbatical year.

Heathens did not trouble to understand the meaning of this unique law which, among other things, saved the soil from the danger of exhaustion. Thus, the Roman historian Tacitus attributes the Jews' observance of it to indolence.

thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof; 4. but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the LORD: thou shalt neither sow thy field, nor prune thy vineyard. 5. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather: it shall be a year of solemn rest for the land. 6. And the sabbath of the land shall be for food for you; for thee, and for thy servant and for thy maid, and for thy hired servant and for thy stranger that sojourn with thee; 7. and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

8–55. THE JUBILEE

In the fiftieth year, the Hebrew slaves with their families are emancipated, and property, except house property in a walled city, reverts to its original owner. The Jubilee institution was a marvellous safeguard against deadening poverty. By it, houses and lands were kept from accumulating in the hands of the few, pauperism was prevented, and a race of independent freeholders assured. It represented such a rare and striking introduction of morals into economics, that many have been inclined to question whether this wonderful institution was ever in actual force. However, "nothing is more certain than that the Jubilee was once for centuries a reality in the national life of Israel" (Ewald). Ezekiel speaks of its non-observance as one of the signs that "the end is come" upon the nation for its misdoings; and he mentions (see *Exodus*, p. 611) "the year of liberty," when a gift of land must return to the original owner. "It is impossible to think that, as has sometimes been supposed, the institution of the Jubilee is a mere paper-law; at least as far as concerns the *land* (for the

שָׂדְךָ וְשֵׁשׁ שָׁנִים תִּזְמֹר כַּרְמֶךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ׃
4 וּבַשָּׁנָה הַשְּׁבִיעִת שַׁבַּת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ שַׁבָּת לַיהוָה
ה שָׂדְךָ לֹא תִזְרָע וְכַרְמְךָ לֹא תִזְמֹר׃ אֶת סְפִיחַ קְצִירֲךָ
לֹא תִקְצוֹר וְאֶת־עִנְּבֵי נְזִירֶךָ לֹא תִבְצָר שְׁנַת שַׁבָּתוֹן יִהְיֶה
6 לָאָרֶץ׃ וְהָיְתָה שַׁבַּת הָאָרֶץ לָכֶם לְאָכְלָה לְךָ וּלְעַבְדְּךָ
7 וְלַאֲמָתֶךָ וְלִשְׂכִירְךָ וּלְתוֹשָׁבְךָ הַגָּרִים עִמָּךְ׃ וְלִבְהֶמְתְּךָ
וְלַחַיָּה אֲשֶׁר בְּאַרְצֶךָ תִּהְיֶה כָל־תְּבוּאָתָהּ לֶאֱכֹל׃ ם

כה, 4. ר קמץ בחיק

4. *in the seventh year.* In the seventh month of that year, after the gathering of the harvest, the year of rest began.

sabbath of solemn rest. A Sabbath of the strictest kind. The same phrase is used of the Day of Atonement (XXIII, 32), as well as of the Sabbath day (XXIII, 3).

5. *undressed vine.* The Heb. is the word for a Nazirite whose hair was to remain unshorn (Num. VI, 5). Like him, the vines were not to be trimmed during the Sabbatical year. There was to be neither planting, pruning nor gathering.

6. *the sabbath of the land.* A poetic term for the chance, spontaneous produce during the Sabbath-year.

for you. The plural is used to comprehend all those that are to benefit by this provision. The fruit and grain which grew of itself in the Sabbatical year might be plucked and eaten, but not stored. Grain growing of itself—*i.e.* without regular ploughing and sowing—is not uncommon in Palestine; see on *v.* 22.

hired servant. . . stranger. Non-Israelites are included (Sifra); see XIX, 10.

7. *cattle.* Heb. בהמה; domestic animals.

beasts. Heb. חיה; free beasts of the field or forest; sometimes used in contrast to חיה רעה "evil beast" (XXVI, 6). The Divine promise in this verse is in accordance with the uniformly tender regard for animals throughout Scripture. They were part of God's creation, and as such were comprehended in His pity and love; see the concluding verse of Jonah. "A righteous man regardeth the life of his beast" (Prov. XII, 10).

8. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. 9. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land. 10. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. 11. A

be two consecutive Sabbath-years. This opinion is not the traditional view, though it finds some support in Heb. idiom; see *Exodus*, p. 520 (on Jer. XXXIV, 14).

proclaim liberty. The emancipation of the slaves, and the release of landed property from mortgage.

all the inhabitants thereof. Even to the man who had been sold into slavery and had refused to go out in the seventh year (Exod. XXI, 5).

a jubile. Or, "a year of jubilee"; the year is so named from the blast (Heb. *yobel;* lit. "a ram's horn") by which it was announced.

every man unto his possession. In this way the original equal division of the land was restored. The permanent accumulation of land in the hands of a few was prevented, and those whom fault or misfortune had thrown into poverty were given a "second chance."

According to Scripture "the earth is the LORD's"; and all the land was, as it were, held from God on lease (*v.* 23). The Israelite who voluntarily or through some compulsion sold his land to another, sold not the ownership of the land, but the remainder of the lease—till the next year of Jubilee, when all the leases fell in simultaneously. The land then came back to his family, all contracts of sale to the contrary notwithstanding. His children thus enjoyed the

8 וְסָפַרְתָּ לְךָ שֶׁבַע שַׁבְּתֹת שָׁנִים שֶׁבַע שָׁנִים שֶׁבַע פְּעָמִים
וְהָיוּ לְךָ יְמֵי שֶׁבַע שַׁבְּתֹת הַשָּׁנִים תֵּשַׁע וְאַרְבָּעִים שָׁנָה׃
9 וְהַעֲבַרְתָּ שׁוֹפַר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי בֶּעָשׂוֹר לַחֹדֶשׁ
י בְּיוֹם הַכִּפֻּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל־אַרְצְכֶם׃ וְקִדַּשְׁתֶּם
אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל־
יְשְׁבֶיהָ יוֹבֵל הִוא תִּהְיֶה לָכֶם וְשַׁבְתֶּם אִישׁ אֶל־אֲחֻזָּתוֹ
11 וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ תָּשֻׁבוּ׃ יוֹבֵל הִוא שְׁנַת הַחֲמִשִּׁים

periodical redistribution of which there are analogies in other nations), it must date from ancient times in Israel" (Driver). According to the Talmud, the law of the Jubilee was observed as long as the entire territory of the Holy Land was inhabited by Israelites. When a portion of the tribes went into exile, the law lapsed.

8. *seven sabbaths of years.* Or, "seven weeks of years."

the days of. Equivalent to "the time of," as in Gen. xxv, 7; xlvii, 8f.

9. *loud trumpet.* Heb. *Shofar.*

in the day of atonement. Although the year commenced on the first of Tishri, Rosh Hashanah, it was not until the tenth of the month, Yom Kippur, that the proclamation of the Jubilee was made. The Day of Atonement and the Jubilee had much in common. The message of both was a "new birth." The Day of Atonement freed man from slavery to sin and enabled him to start life anew, at one with God and with his fellowman. The Jubilee had for its aim the emancipation of the individual from the shackles of poverty, and the readjustment of the various strata in the commonwealth in accordance with social justice. No more appropriate day, therefore, for inaugurating such a year of rectification—as well as to attune the hearts of all to the sacrifices demanded by such rectification—than the Day of Atonement; and no more suitable signal to inaugurate it than the blowing of the Shofar. Isa. lviii, which forms the Haftorah for the Day of Atonement, seems to have been spoken on a Yom Kippur inaugurating a Jubilee-year.

10. *the fiftieth year.* Some have held that the forty-ninth year itself was the Jubilee, as otherwise there would

jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines. 12. For it is a jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. 13. In this year of jubile ye shall return every man unto his possession.*ii 14. And if thou sell aught unto thy neighbour, or buy of thy neighbour's hand, ye shall not wrong one another: 15. according to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the crops he shall sell unto thee. 16. According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it; for the number of the crops doth he sell unto thee. 17. And ye shall not wrong one another; but thou shalt fear thy God: for I am the LORD your God. 18. Wherefore ye

as an introduction to the exposition of the law of land-tenure.

14. *ye shall not wrong.* There is to be no rack-renting.

15. *according to the number of years.* What is really conveyed to the purchaser is *not the land*, but the number of harvests which the incoming tenant would enjoy.

16. *the number of the crops.* As the land itself belonged to God (*v.* 23), only the produce could be a matter of sale.

17. *wrong.* Overreach; see on XIX, 33.

fear thy God. This principle of a fair deal in the leasing of landed property was to be acted upon in all relations between man and man. Hence the addition of, "thou shalt fear thy God"; see on *v.* 43 and XIX, 14.

שָׁנָה תִּהְיֶה לָכֶם לֹא תִזְרָעוּ וְלֹא תִקְצְרוּ אֶת־סְפִיחֶיהָ
12 וְלֹא תִבְצְרוּ אֶת־נְזִרֶיהָ: כִּי יוֹבֵל הִוא קֹדֶשׁ תִּהְיֶה לָכֶם
13 מִן־הַשָּׂדֶה תֹּאכְלוּ אֶת־תְּבוּאָתָהּ: בִּשְׁנַת הַיּוֹבֵל הַזֹּאת
שני 14 תָּשֻׁבוּ אִישׁ אֶל־אֲחֻזָּתוֹ: וְכִי־תִמְכְּרוּ מִמְכָּר לַעֲמִיתֶךָ
טו אוֹ קָנֹה מִיַּד עֲמִיתֶךָ אַל־תּוֹנוּ אִישׁ אֶת־אָחִיו: בְּמִסְפַּר
שָׁנִים אַחַר הַיּוֹבֵל תִּקְנֶה מֵאֵת עֲמִיתֶךָ בְּמִסְפַּר שְׁנֵי־
16 תְבוּאֹת יִמְכָּר־לָךְ: לְפִי | רֹב הַשָּׁנִים תַּרְבֶּה מִקְנָתוֹ וּלְפִי
מְעֹט הַשָּׁנִים תַּמְעִיט מִקְנָתוֹ כִּי מִסְפַּר תְּבוּאֹת הוּא
17 מֹכֵר לָךְ: וְלֹא תוֹנוּ אִישׁ אֶת־עֲמִיתוֹ וְיָרֵאתָ מֵאֱלֹהֶיךָ כִּי

v. 11. קמץ בדק

same advantage of a "fair start" as their father had had before them (Verinder). Heine rightly remarks that the Torah does not aim at the impossible—the abolition of property, but at the *moralisation* of property, striving to bring it into harmony with equity and the true law of Reason by means of the Jubilee-year. This institution forms a most striking contrast to "prescription" among the Romans, according to which, the possessor of a piece of land could not, after the lapse of a certain period, be compelled to restore it to its real owner, so long as the latter was unable to show that he had during that period demanded restitution in due form. Far other is the spirit that we find in the Law of Moses. "It is not the protection of property, but the protection of humanity, that is the aim of the Mosaic Code. Its Sabbath day and Sabbath year secure even to the lowliest, rest and leisure. With the blast of the jubilee trumpets the slave goes free, and a re-division of the land secures again to the poorest his fair share in the bounty of the common Creator" (Henry George).

11. *ye shall not sow.* The Jubilee year shares the features of the Sabbatical year.

12. *out of the field.* The Israelite may not store any of the produce, but whenever he required corn or fruit, he may go out into the field and gather it.

13. *unto his possession.* This repetition of *v.* 10 serves

shall do my statutes, and keep my judgements and do them; and ye shall dwell in the land in safety.*iii (**ii) 19. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. 20. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: 21. then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for the three years. 22. And ye shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until her fruits come in, ye shall eat the old store. 23. And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me. 24. And in all the land of your possession ye shall grant a redemption for the land.*iv

25. If thy brother be waxen poor, and sell some of his possession, then shall his kinsman

principle upon which all these enactments rest. "The earth is the LORD's" (Ps. XXIV, 1), and His people hold their lands in fee from Him. The ground itself, then, was not a proper object of sale, but only the result of man's labour on the ground.

24–28. REDEMPTION OF LAND

25. *be waxen poor.* Only dire poverty would induce an Israelite to part with his family heritage. When Ahab asks Naboth to sell his vineyard, he answers the king, "The LORD forbid it me, that I should give the inheritance of my fathers unto thee" (I Kings XXI, 3).

his kinsman. Heb. *goel*, lit. "redeemer"; the technical term for him whose duty it was to avenge the person of his next-of-kin, or redeem his property that had been leased away. See Jer. XXXII, 8-12, the Haftorah to the Sedrah.

18 אֲנִי יְהוָה אֱלֹהֵיכֶם׃ וַעֲשִׂיתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי
19 תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם וִישַׁבְתֶּם עַל־הָאָרֶץ לָבֶטַח׃ וְנָתְנָה
שלישי הָאָרֶץ פִּרְיָהּ וַאֲכַלְתֶּם לָשֹׂבַע וִישַׁבְתֶּם לָבֶטַח עָלֶיהָ׃
כי כשתן מחוב׳) כ וְכִי תֹאמְרוּ מַה־נֹּאכַל בַּשָּׁנָה הַשְּׁבִיעִת הֵן לֹא נִזְרַע
21 וְלֹא נֶאֱסֹף אֶת־תְּבוּאָתֵנוּ׃ וְצִוִּיתִי אֶת־בִּרְכָתִי לָכֶם
בַּשָּׁנָה הַשִּׁשִּׁית וְעָשָׂת אֶת־הַתְּבוּאָה לִשְׁלֹשׁ הַשָּׁנִים׃
22 וּזְרַעְתֶּם אֶת הַשָּׁנָה הַשְּׁמִינִת וַאֲכַלְתֶּם מִן־הַתְּבוּאָה יָשָׁן
עַד ו הַשָּׁנָה הַתְּשִׁיעִת עַד־בּוֹא תְּבוּאָתָהּ תֹּאכְלוּ יָשָׁן׃
23 וְהָאָרֶץ לֹא תִמָּכֵר לִצְמִתֻת כִּי־לִי הָאָרֶץ כִּי־גֵרִים
24 וְתוֹשָׁבִים אַתֶּם עִמָּדִי׃ וּבְכֹל אֶרֶץ אֲחֻזַּתְכֶם גְּאֻלָּה תִּתֵּנוּ
רביעי כה לָאָרֶץ׃ ס כִּי־יָמוּךְ אָחִיךָ וּמָכַר מֵאֲחֻזָּתוֹ וּבָא גֹּאֲלוֹ

v. 20. קמץ מלא

18–23. Exhortation

18. *dwell in . . . safety.* What follows must be understood of both the Sabbatical and Jubilee years. If the enactments are conscientiously carried out, the people, far from suffering because of the "Sabbath" allowed to the land, would dwell in safety; *i.e.* secure from the perils of drought and famine (cf. xxvi, 5).

21. *for the three years.* The exceptional fertility in the sixth year might be compared with the double portion of manna which was to be gathered on the sixth day (Exod. xvi, 22).

22. *ninth year.* Until the Feast of Tabernacles; for then the produce of the eighth year is gathered in and stored (Rashi) "The experience of the present-day in Syria shows that, after lying fallow for a year, a field requires several ploughings before it can be sown. The consequence is that sowing cannot be begun till the following spring—the eighth year of *v.* 22—and the crop is not available till late autumn, when the ninth year has begun" (Kennedy).

23. *the land is mine.* This verse enunciates the basic

that is next unto him come, and shall redeem that which his brother hath sold. 26. And if a man have no one to redeem it, and he be waxen rich and find sufficient to redeem it; 27. then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; and he shall return unto his possession. 28. But if he be not able to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.*v (**iii)

29. And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; for a full year shall he have the right of redemption. 30. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall

prove more than the fruits, the present possessor receives of the former owner the difference that was wanting, and leaves the land to him; and if the fruits received and the expenses laid out prove equal to one another, the present possessor relinquishes it to the former owner."

29–34. Redemption of Houses

29. *a dwelling house.* A house in a walled city could be disposed of in perpetuity; but the owner had the right of re-purchase during the first year of the sale.

a walled city. In contrast to villages; see on *v.* 31.

30. *walled city.* This is the translation of the Traditional Reading (Keri). The Written Text (Kethib) really is, "unwalled city." The Rabbis explain this anomalous Reading of the Text to indicate that this Law applies also to a city that was originally walled in, but is no longer so.

26 הַקָּרֵב אֵלָיו וְנָאַל אֵת מִמְכַּר אָחִיו׃ וְאִישׁ כִּי לֹא יִהְיֶה
27 לוֹ גֹּאֵל וְהִשִּׂיגָה יָדוֹ וּמָצָא כְּדֵי גְאֻלָּתוֹ׃ וְחִשַּׁב אֶת־
שְׁנֵי מִמְכָּרוֹ וְהֵשִׁיב אֶת־הָעֹדֵף לָאִישׁ אֲשֶׁר מָכַר־לוֹ
28 וְשָׁב לַאֲחֻזָּתוֹ׃ וְאִם לֹא־מָצְאָה יָדוֹ דֵּי הָשִׁיב לוֹ וְהָיָה
מִמְכָּרוֹ בְּיַד הַקֹּנֶה אֹתוֹ עַד שְׁנַת הַיֹּבֵל וְיָצָא בַּיֹּבֵל וְשָׁב
חמישי 29 לַאֲחֻזָּתוֹ׃ ס וְאִישׁ כִּי־יִמְכֹּר בֵּית־מוֹשַׁב עִיר חוֹמָה
(שלישי מחוב׳) וְהָיְתָה גְאֻלָּתוֹ עַד־תֹּם שְׁנַת מִמְכָּרוֹ יָמִים תִּהְיֶה גְאֻלָּתוֹ׃
ל וְאִם לֹא־נִגְאַל עַד־מְלֹאת לוֹ שָׁנָה תְּמִימָה וְקָם הַבַּיִת
אֲשֶׁר־בָּעִיר אֲשֶׁר־לֹא חוֹמָה לַצְּמִתֻת לַקֹּנֶה אֹתוֹ לְדֹרֹתָיו

v. 30. לק

shall redeem. The next-of-kin is not under compulsion to do this: it is a moral obligation upon him, if his circumstances permit, to see that the property reverts to the family at the earliest opportunity. In that case, the purchaser cannot refuse to accept a just offer of repayment and return the land.

26. *waxen rich . . . redeem it.* "Becomes rich enough to buy it back himself" (Moffatt).

27. *the overplus.* The amount by which the purchase money of the field exceeded the value of the crops reaped by the purchaser. In Rabbinic law, if the purchaser had resold the land to a second buyer, then the owner treats with the first purchaser, if he had sold it at a higher price than he paid; and with the second, if the price had been smaller. The purpose of this regulation was to give the advantage to the original owner, and also to discourage speculation in land values.

28. *it shall go out.* Into freedom. According to the testimony of Josephus there was due recognition of tenants' improvements. "When the Jubilee is come, he that sold the land, and he that bought it, meet together, and make an estimate, on the one hand, of the fruits gathered; and, on the other hand, of the expenses laid out upon it. If the fruits gathered come to more than the expenses laid out, he that sold it takes the land again; but if the expenses

be made sure in perpetuity to him that bought it, throughout his generations: it shall not go out in the jubile. 31. But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country: they may be redeemed, and they shall go out in the jubile. 32. Nevertheless the cities of the Levites, the houses of the cities of their possession, may the Levites redeem at any time. 33. And if a man redeem from the Levites, then the house that was sold, and the city of his possession, shall go out in the jubile: for the houses of the cities of the Levites are their possession among the children of Israel. 34. But the field of the pasture lands of their cities may not be sold; for it is their perpetual possession.

35. And if thy brother be waxen poor, and his hand fail with thee; then thou shalt uphold

to a block, sell him into slavery, or even put him to death. If the debtor had several creditors, the Roman Law of the Twelve Tables ordained that they could hew him in pieces; and although one of them took a part of his body larger in proportion than his claim, the other creditors had no redress!

his hand fail. *i.e.* his means fail.

uphold him. Or, "relieve him." Do not suffer him to come down into the depths of misery, for then it is difficult to raise him; but come to his support at the time when his means *begin* to fail (Rashi).

as a stranger and a sojourner shall he live. Better, *yea though he be a stranger, or a sojourner; that he may live* (AV, Zunz, Benisch—following Rashi and Ibn Ezra). The great principle of "Thou shalt love thy neighbour as thyself" must be a reality in Israelite life. The stranger

31 לֹא יֵצֵא בַיֹּבֵל׃ וּבָתֵּי הַחֲצֵרִים אֲשֶׁר אֵין לָהֶם חֹמָה
סָבִיב עַל־שְׂדֵה הָאָרֶץ יֵחָשֵׁב גְּאֻלָּה תִּהְיֶה־לּוֹ וּבַיֹּבֵל
32 יֵצֵא׃ וְעָרֵי הַלְוִיִּם בָּתֵּי עָרֵי אֲחֻזָּתָם גְּאֻלַּת עוֹלָם תִּהְיֶה
33 לַלְוִיִּם׃ וַאֲשֶׁר יִגְאַל מִן־הַלְוִיִּם וְיֵצֵא מִמְכַּר־בַּיִת וְעִיר
אֲחֻזָּתוֹ בַּיֹּבֵל כִּי בָתֵּי עָרֵי הַלְוִיִּם הֵוא אֲחֻזָּתָם בְּתוֹךְ
34 בְּנֵי יִשְׂרָאֵל׃ וּשְׂדֵה מִגְרַשׁ עָרֵיהֶם לֹא יִמָּכֵר כִּי־אֲחֻזַּת
לה עוֹלָם הִוא לָהֶם׃ ס וְכִי־יָמוּךְ אָחִיךָ וּמָטָה יָדוֹ עִמָּךְ

be made sure. That is, a house in the town could be sold "out and out"; but not houses in the open country, which were treated as a part of the inheritance, and were restored with it at the Jubilee; see next *v.*

31. *reckoned with the fields.* The house, in such circumstances, is really part of the property and indispensable to the man who had to work the land.

32. *Levites.* While Aaron and his sons were chosen for the priestly office, the menial services at the Sanctuary and Temple were assigned to the Levites—the rest of the tribe. In the Wilderness, they bore the furniture of the Sanctuary during the wanderings. At the Settlement in Canaan, the tribe of Levi received no definite domain, but scattered cities were assigned to them in territory belonging to other tribes. In these cities (see Num. xxxv, 2f) the vendor has a perpetual right of redemption.

33. *if a man redeem from the Levites.* If one purchases a house in one of the Levitical cities, even if it be a walled city, the law of *v.* 30 does not apply; in the Jubilee, it reverts to the owner.

the house that was sold, and the city. Better, *the house that was sold in the city* (AJ).

35–38. Practical Love of Neighbour

35. *if thy brother be waxen poor.* He still remains thy brother, and is to be treated in a brotherly and considerate manner. This is in strongest contrast to the treatment of the impoverished debtor in ancient Rome. The creditor could imprison him in his own private dungeon, chain him

him: as a stranger and a sojourner shall he live with thee. 36. Take thou no usury of him or increase; but fear thy God: that thy brother may live with thee. 37. Thou shalt not give him thy money upon usury, nor give him thy victuals for increase. 38. I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.*vi (**iv)

39. And if thy brother be waxen poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant: 40. as an hired servant, and as a sojourner, he shall be with thee: he shall serve with thee unto the

39–46. No Permanent Servitude for any Israelite

When a man's ill fortune forces him to sell himself into bondage, his Hebrew master had definite obligations towards one who is of the same flesh and blood as himself. These regulations are unique in the respect for labour they inculcate and the manner in which the dignity of the labourer is safeguarded.

40. *as an hired servant.* He was not to be given any menial or degrading work, but only agricultural tasks or skilled labour, such as would be performed by a free labourer who is hired for a season.

unto the year of jubile. This must be understood in connection with Exod. XXI, 2f, and Deut. XV, 12f, which ordain that the Hebrew who sells himself into slavery serves his master for six years and goes free in the seventh. Should the Jubilee occur before his six years of service are over, the servant regains his personal freedom at the same time that his inheritance returns to him, in the year of Jubilee.

36 וְחֵיָ֥ה אָחִ֖יךָ עִמָּֽךְ׃ אַל־תִּקַּ֨ח מֵאִתּ֜וֹ נֶ֣שֶׁךְ
37 וְתַרְבִּ֗ית וְיָרֵ֙אתָ֙ מֵֽאֱלֹהֶ֔יךָ וְחֵ֥י אָחִ֖יךָ עִמָּֽךְ׃ אֶת־כַּסְפְּךָ֙
38 לֹא־תִתֵּ֣ן לוֹ֔ בְּנֶ֖שֶׁךְ וּבְמַרְבִּ֑ית לֹא־תִתֵּ֖ן אָכְלֶֽךָ׃ אֲנִ֣י יְהוָ֔ה
אֱלֹהֵיכֶ֕ם אֲשֶׁר־הוֹצֵ֥אתִי אֶתְכֶ֛ם מֵאֶ֥רֶץ מִצְרַ֖יִם לָתֵ֣ת לָכֶ֑ם
ששי 39 אֶת־אֶ֥רֶץ כְּנַ֖עַן לְהִיּ֥וֹת לָכֶ֛ם לֵֽאלֹהִ֖ים׃ ס וְכִֽי־יָמ֥וֹךְ
כשהן (מחוב׳) אָחִ֖יךָ עִמָּ֑ךְ וְנִמְכַּר־לָ֣ךְ לֹא־תַעֲבֹ֥ד בּ֖וֹ עֲבֹ֥דַת עָֽבֶד׃
מ כְּשָׂכִ֥יר כְּתוֹשָׁ֖ב יִהְיֶ֣ה עִמָּ֑ךְ עַד־שְׁנַ֥ת הַיֹּבֵ֖ל יַעֲבֹ֥ד עִמָּֽךְ׃

and alien settler are explicitly included in the term *thy brother*, and are to be helped by timely loans, free of interest.

shall he live with thee. These words can be understood quite literally : it is the Israelite's *duty* to see to it that his fellowman does not die of starvation. It was centuries, millenia even, before the world outside Israel learned this elementary duty. Constantine in 315 is the first European ruler to have effected poor relief legislation, only to be repealed by Justinian two centuries later. It was not till the days of Queen Elizabeth that poor relief came to be recognised as a duty of the State. Other States followed England's example in the nineteenth century.

36. *usury.* . . Better, *interest* (AJ). This prohibition led to the establishment, in every organised Jewish community, of a *Gemillus Chassodim* Society, for advancing loans free of interest to the poor; see also on Deut. XXIII, 19.

fear thy God. To take advantage of the dire need of the poor is contrary to all decent human feeling ; for the Heb. idiom see on Exod. I, 17.

37. *victuals for increase.* Interest on food-stuffs, seed, and the like, which was paid in kind.

38. *brought . . Egypt.* The Israelites, in their prosperity, were to remember the days when they were in bondage and needed the help that God had vouchsafed to them. Let them follow the Divine example, and not imitate the callousness of their Egyptian masters but deal with their fellowmen in a spirit of brotherhood and justice.

year of jubile: 41. then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. 42. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. 43. Thou shalt not rule over him with rigour; but shalt fear thy God. 44. And as for thy bondmen, and thy bondmaids, which thou shalt have; of the nations that are round about you, of them shall ye buy bondmen and bondmaids. 45. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they have begotten in your land: and they shall be your possession. 46. And ye shall make them an inheritance for your children after you, to hold for a possession; of them shall ye take your bondmen for ever: but over your brethren the children of Israel ye shall not rule, one over another, with rigour.*[vii]

but shalt fear thy God. "Whenever this phrase is used it refers to matters that are part of heart-religion," דבר מסור ללב (Sifra); *i.e.* part of natural piety and fundamental humanity in our dealings with our fellowmen.

46. *of them shall ye take your bondmen.* Better, *you may hold them to service* (Leeser); Heb. בהם תעבדו. "You may hold them to service, but only to service, nothing more" (Sifra).

41 וְיָצָא מֵעִמָּךְ הוּא וּבָנָיו עִמּוֹ וְשָׁב אֶל־מִשְׁפַּחְתּוֹ וְאֶל־
42 אֲחֻזַּת אֲבֹתָיו יָשׁוּב: כִּי־עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אֹתָם
43 מֵאֶרֶץ מִצְרָיִם לֹא יִמָּכְרוּ מִמְכֶּרֶת עָבֶד: לֹא־תִרְדֶּה בּוֹ
44 בְּפָרֶךְ וְיָרֵאתָ מֵאֱלֹהֶיךָ: וְעַבְדְּךָ וַאֲמָתְךָ אֲשֶׁר יִהְיוּ־לָךְ
מֵאֵת הַגּוֹיִם אֲשֶׁר סְבִיבֹתֵיכֶם מֵהֶם תִּקְנוּ עֶבֶד וְאָמָה:
מה וְגַם מִבְּנֵי הַתּוֹשָׁבִים הַגָּרִים עִמָּכֶם מֵהֶם תִּקְנוּ וּמִמִּשְׁפַּחְתָּם
אֲשֶׁר עִמָּכֶם אֲשֶׁר הוֹלִידוּ בְּאַרְצְכֶם וְהָיוּ לָכֶם לַאֲחֻזָּה:
46 וְהִתְנַחַלְתֶּם אֹתָם לִבְנֵיכֶם אַחֲרֵיכֶם לָרֶשֶׁת אֲחֻזָּה לְעֹלָם
בָּהֶם תַּעֲבֹדוּ וּבְאַחֵיכֶם בְּנֵי־יִשְׂרָאֵל אִישׁ בְּאָחִיו לֹא־

41. *his children.* Should the Hebrew be the father of a family when he sells himself into slavery, the master has to take the children into his care and maintain them. They no doubt worked for him in return ; and they left with their father on his securing his freedom.

his own family. The Rabbis taught that the freed slave must be received with cordiality and friendliness by his relatives, and no slight shown to him because of his former servitude.

42. *for they are my servants.* An Israelite therefore can never be more than nominally a slave to any human master.

they shall not be sold as bondmen. lit. " they shall not be sold the sale of a slave." The Rabbis ruled that a Hebrew is not to be sold publicly in the slave-market, but the sale is to be privately arranged.

43. *with rigour.* The same word is used to describe the hardship of Israel's bondage in Egypt (Exod. 1, 13). In Rabbinic law, the rules that should regulate the relationship between a master and his Hebrew slave are given in great detail, and are based on the principle that master and man are kinsmen ; *e.g.* the slave must not be given inferior food or accommodation to that of the master. Kindliness and chivalry are to characterise the bearing of the Israelite towards his less fortunate brother.

47. And if a stranger or sojourner with thee be waxen rich, and thy brother be waxen poor beside him, and sell himself unto the stranger or sojourner with thee, or to the stock of the stranger's family: 48. after that he is sold he may be redeemed; one of his brethren may redeem him: 49. or his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem himself. 50. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubile: and the price of his sale shall

to realise the nature of servitude in the ancient Hebrew home. Kidnapping a man or selling him as a slave was a capital offence. Cruelty on the part of the master that resulted in injury to an organ of the body, secured the slave's freedom (Exod. XXI, 26f); and if the slave ran away, he must not be surrendered to his master (Deut. XXIII, 16f). A Fugitive Slave Law, such as existed in America, with the tracking of runaway slaves by blood hounds, would have been unthinkable to the Israelite of old.

47–55. Israelites who are Slaves of Aliens

47. *stock.* Children of alien settlers would frequently join the Israelitish community; but the case dealt with here is that of a Hebrew selling himself into the service of an alien who remained aloof from the community.

48. *may be redeemed.* Forthwith.

may redeem him. For *may* substitute ***shall***, here and in the next verse.

49. *if he be waxen rich.* lit. "if he attaineth to power" (or "means").

50. *unto the year of jubile.* Hence it is to be deduced that, unlike the Hebrew slave who sells himself to a Hebrew

47 תִּרְדֶּה בוֹ בְּפָרֶךְ׃ ס וְכִי תַשִּׂיג יַד גֵּר וְתוֹשָׁב עִמָּךְ שביעי
וּמָךְ אָחִיךָ עִמּוֹ וְנִמְכַּר לְגֵר תּוֹשָׁב עִמָּךְ אוֹ לְעֵקֶר
48 מִשְׁפַּחַת גֵּר׃ אַחֲרֵי נִמְכַּר גְּאֻלָּה תִּהְיֶה־לּוֹ אֶחָד מֵאֶחָיו
49 יִגְאָלֶנּוּ׃ אוֹ־דֹדוֹ אוֹ בֶן־דֹּדוֹ יִגְאָלֶנּוּ אוֹ־מִשְּׁאֵר בְּשָׂרוֹ
נ מִמִּשְׁפַּחְתּוֹ יִגְאָלֶנּוּ אוֹ־הִשִּׂיגָה יָדוֹ וְנִגְאָל׃ וְחִשַּׁב עִם־
קֹנֵהוּ מִשְּׁנַת הִמָּכְרוֹ לוֹ עַד שְׁנַת הַיֹּבֵל וְהָיָה כֶּסֶף מִמְכָּרוֹ
51 בְּמִסְפַּר שָׁנִים כִּימֵי שָׂכִיר יִהְיֶה עִמּוֹ׃ אִם־עוֹד רַבּוֹת

The system of slavery which is tolerated by the Torah was fundamentally different from the cruel systems of the ancient world, and even of Western countries down to the middle of the last century. The Code of Hammurabi has penalties only for the master who destroys the tooth or eye of *another man's* slave. It orders that a slave's ear be cut off, if he desires freedom; while to harbour a runaway slave was considered a capital offence. As to Greece, a slave was deemed "an animated tool," and he could claim no more rights in his relationship to his master than a beast of burden. Agricultural labourers were chained. If at any time it was thought that there were too many slaves, they were exterminated, as wild beasts would be. Athens was an important slave market, and the State profited from it by a tax on the sales. So much for "the glory that was Greece." The "grandeur that was Rome" was even more detestable. The slave was denied all human rights, and sentenced to horrible mutilation and even crucifixion at the whim of his master. Sick slaves were exposed to die of starvation, and there was *corporate* responsibility for slaves: Tacitus records that as late as the Empire the 400 slaves of one household were all put to death because they had been under their master's roof when he was murdered. Worlds asunder from these inhumanities and barbarities was the treatment accorded to the Hebrew slave. The position of Eliezer in Abraham's household (Gen. xxiv) enables us

be according unto the number of years ; according to the time of an hired servant shall he be with him. 51. If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for. 52. And if there remain but few years unto the year of jubile, then he shall reckon with him ; according unto his years shall he give back the price of his redemption. 53. As a servant hired year by year shall he be with him : he shall not rule with rigour over him in thy sight. 54. And if he be not redeemed by these means, then he shall go out in the year of jubile, he, and his children with him.*m 55. For unto me the children of Israel are servants ; they are my servants whom I brought forth out of the land of Egypt : I am the LORD your God.

52 בַּשָּׁנִים לְפִיהֶן יָשִׁיב גְּאֻלָּתוֹ מִכֶּסֶף מִקְנָתוֹ׃ וְאִם־מְעַט
נִשְׁאַר בַּשָּׁנִים עַד־שְׁנַת הַיֹּבֵל וְחִשַּׁב־לוֹ כְּפִי שָׁנָיו יָשִׁיב
53 אֶת־גְּאֻלָּתוֹ׃ כִּשְׂכִיר שָׁנָה בְשָׁנָה יִהְיֶה עִמּוֹ לֹא־יִרְדֶּנּוּ
54 בְּפָרֶךְ לְעֵינֶיךָ׃ וְאִם־לֹא יִגָּאֵל בְּאֵלֶּה וְיָצָא בִּשְׁנַת הַיֹּבֵל
מפטיר נה הוּא וּבָנָיו עִמּוֹ׃ כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם
אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

master, his service does not automatically cease at the end of six years (Exod. xxi, 2). It is presupposed here that the man sold himself for an indefinite period, and unless redeemed would continue in bondage until the Jubilee.

an hired servant. The calculation is to be based on the assumption that the total sum paid was for a definite number of years till the Jubilee. This total sum is to be divided by the number of years, and it was to be considered that he had hired himself for the resulting amount per year (Rashi).

51. *yet many years.* To the Jubilee, and the amount required for the redemption accordingly high.

53. *servant.* He was to be treated like a workman hired by the year who belonged to a higher grade of labour.

in thy sight. If you see the alien master ill-treating him, you must intervene; but you have no right to enter his house to make investigation as to how he treats his slave (Sifra).

54. *by these means.* Lit. "by those" which may refer to the kinsmen mentioned in *v.* 48, or to the method of regaining his freedom, described in *v.* 50f.

and his children. See on *v.* 41 above.

55. *my servants.* Cf. *v.* 42.

CHAPTER XXVI

1. Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am the LORD your God. 2. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

For *the Lesson from the Prophets*, Jeremiah XXXII, 6-27, *see* The Haftorahs, p. 408.

When BEHAR AND BECHUKOSAI *are combined, read the Haftorah for* BECHUKOSAI.

For the Blessings before and after the Haftorah, see p. 330.

Cap. XXVI. כו

כו א לֹא־תַעֲשׂוּ לָכֶם אֱלִילִם וּפֶסֶל וּמַצֵּבָה לֹא־תָקִימוּ לָכֶם
וְאֶבֶן מַשְׂכִּית לֹא תִתְּנוּ בְּאַרְצְכֶם לְהִשְׁתַּחֲוֹת עָלֶיהָ כִּי
2 אֲנִי יְהוָה אֱלֹהֵיכֶם׃ אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ
אֲנִי יְהוָה׃

Chapter XXVI

The traditional Hebrew division of the Bible Text attaches the first two verses of this chapter to the preceding. The association of ideas is explained by the Sifra in this way: at the end of the last chapter, the Torah had treated of the case of an Israelite who had sold himself as a slave to a heathen master, and who might be tempted to follow the worship of his heathen master. Therefore, the warning of these verses is uttered. The words may, however, have a wider application. These two verses give "the quintessence of the foregoing legislation" (Baentsch).

1–2. Idolatry Forbidden, and the Sabbath to be Observed

1. ***idols.*** See on xix, 4.

pillar. Heb. ***matzebah.*** A memorial stone, as in Gen. xxviii, 18, Exod. xxiv, 4; and also a stone or carved obelisk used for idolatrous worship (Exod. xxiii, 24, Deut. vii, 5).

figured stone. With some idolatrous representation carved on it.

unto it. Better, ***thereon.***

2. ***sabbaths . . . sanctuary.*** Cf. xix, 30. Not only have the Israelites to refrain from idol-worship, but God demands from them the due observance of "Sabbaths"—which here includes the festive occasions as well as the Sabbatical years—and also the fulfilment of all obligations connected with the Sanctuary.

X. BECHUKOSAI

26 3. If ye walk in my statutes, and keep my commandments, and do them; 4. then I will give your rains in their season, and the land shall yield her increase, and the trees of the field

it is asked, "does Scripture enter into such dreadful details concerning the consequences of disobedience"? Two observations must be made in regard to this form of appeal. The first is, that it is a language which the people to whom this homiletic discourse on the Wages of Disobedience was originally addressed, could clearly understand. "A wealth of bliss may be depicted in two or three concise phrases, but to cause the primitive mind to realise the awful consequences of sin and transgression, the words of denunciation must come swift and powerful as hammer blows, and must picture to their last terrible results, the dreadful devastation wrought by human perversity" (Drachmann). The second is that the *Tochacha*, though it may sound harsh, is true; and truth in its nakedness is not always pleasant. The promises and, alas, also the warnings in this chapter have abundantly been borne out by Jewish history. "As a survey of the wordly blessings and tribulations employed by God in His education of Israel in Canaan, this chapter is fairly exhaustive, and is in line with what Prophecy proclaimed, and historical experience taught, in the course of the centuries" (Dillmann); see also on Deut. XXVIII.

3–13. Blessings in the wake of Obedience

3. *if ye walk in my statutes.* Heb. אם בחקתי תלכו; Sifra translates: "Would that you walked in my statutes"! *statutes.* See on XVIII, 4.

4. *rains.* The rainfall is of supreme importance in the Holy Land. If it fails, the result is famine. Consequently, it comes first among the blessings.

פ פ פ לג 33

3 אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃
4 וְנָתַתִּי גִשְׁמֵיכֶם בְּעִתָּם וְנָתְנָה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה

X. BECHUKOSAI

(Chapters XXVI, 3—XXVII)

CONCLUDING ADMONITION

The Book of Leviticus has its sacerdotal chapters, its ceremonial parts, its ethical section; and, in its concluding portion, it strikes the note of Prophetic admonition and warning. This is not to be wondered at when we recall the fact that Moses is "the Father of the Prophets." The Jewish name for this chapter from *v.* 14–45 (as well as for the parallel section in Deut. xxviii) is *Tochacha*, תוכחה; lit. "Warning," "Admonition."

After having declared the higher law and rooted all human duty, both to God and man, in the Holiness-ideal—"Ye shall be holy, for I the Lord your God am holy"—the Lawgiver endeavours to enlist man's natural fear and hope as allies of that sublime principle. In startling and indeed in terrifying form, he contrasts the blessings, in the event of faithfulness to God, with the dire calamities, if the people prove disloyal to Him. This fundamental thought, viz., that God rewards the righteous and punishes the wicked, is an essential doctrine of Judaism as of every higher religion. They may differ as to the nature and form of Divine retribution, but the belief that right is rewarded and wrong punished is part of an ethical faith, a belief vindicated and confirmed by the experience of humanity. "One lesson, and only one, history may be said to repeat with distinctness, that the world is built somehow on moral foundations; that in the long run it is well with the good; in the long run it is ill with the wicked" (Froude). But, while there is general agreement with this truth underlying the Admonition, there has always been discontent with the manner in which it is presented in this chapter. "Why,"

shall yield their fruit. 5. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.*ii 6. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land. 7. And ye shall chase your enemies, and they shall fall before you by the sword. 8. And five of you shall chase an hundred, and an hundred of you shall chase ten thousand: and your enemies shall fall before you by the sword. 9. And I will have respect unto you, and make you fruitful, and multiply you; and will establish my covenant with you.*iii (**v) 10. And ye shall eat old store long kept, and ye shall bring forth the old because of the new. 11. And I will set my tabernacle among you: and my soul shall not abhor you. 12. And I will walk among you, and will be your God, and ye shall be my people. 13. I am the LORD

to make room for the embarrassing abundance of the new harvest.

11. *my tabernacle.* Better, *my abiding presence* (cf. Exod. xxv, 8); God will be manifestly with His people, as evidenced by their extraordinary happiness.

abhor you. Withdraw My favour so as to expose you to misfortune; cf. Jer. xiv, 19.

12. *walk among you.* A forcible image to describe how intimately God will associate with Israel. God's presence among, and delight in, His people are the cause of all the material blessings spoken of.

ה יִתֵּן פִּרְיוֹ: וְהִשִּׂיג לָכֶם דַּיִשׁ אֶת־בָּצִיר וּבָצִיר יַשִּׂיג אֶת־
זֶרַע וַאֲכַלְתֶּם לַחְמְכֶם לָשֹׂבַע וִישַׁבְתֶּם לָבֶטַח בְּאַרְצְכֶם: שני
6 וְנָתַתִּי שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד וְהִשְׁבַּתִּי חַיָּה
7 רָעָה מִן־הָאָרֶץ וְחֶרֶב לֹא־תַעֲבֹר בְּאַרְצְכֶם: וּרְדַפְתֶּם
8 אֶת־אֹיְבֵיכֶם וְנָפְלוּ לִפְנֵיכֶם לָחֶרֶב: וְרָדְפוּ מִכֶּם חֲמִשָּׁה
מֵאָה וּמֵאָה מִכֶּם רְבָבָה יִרְדֹּפוּ וְנָפְלוּ אֹיְבֵיכֶם לִפְנֵיכֶם
9 לָחֶרֶב: וּפָנִיתִי אֲלֵיכֶם וְהִפְרֵיתִי אֶתְכֶם וְהִרְבֵּיתִי אֶתְכֶם (שלישי
י וַהֲקִימֹתִי אֶת־בְּרִיתִי אִתְּכֶם: וַאֲכַלְתֶּם יָשָׁן נוֹשָׁן וְיָשָׁן כשהן
11 מִפְּנֵי חָדָשׁ תּוֹצִיאוּ: וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם וְלֹא־תִגְעַל מחוב׳)
12 נַפְשִׁי אֶתְכֶם: וְהִתְהַלַּכְתִּי בְתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹהִים
13 וְאַתֶּם תִּהְיוּ־לִי לְעָם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי

5. *threshing.* Cf. Amos, IX, 13. There will be so much corn to thresh, that the work will continue throughout the season until it is time to cut the vines.

safely. Without fear of famine; as in XXV, 19.

6. *I will give peace in the land.* Prosperity is valueless unless it can be enjoyed in tranquility, without the dread of assault, robbery or devastation of war.

evil beasts. In the time of warfare, when the land is desolated, wild beasts multiply; cf. Exod. XXIII, 29; Isa. XXXV, 9.

sword. The symbol of an invading army; cf. Ezek. XIV, 17.

7. *ye shall chase.* Should they attempt to attack you.

8. *five . . . hundred.* These are round numbers, not to be taken literally. They express the idea that the Israelites, with God as their helper, will be able to overcome vastly superior forces; e.g. the victories of the Maccabees over armies of great numerical superiority.

9. *respect unto you.* lit. "turn unto you"; *i.e.* be gracious, favourably inclined towards you.

establish. Carry out.

10. *the old.* *i.e.* of the previous years; cf. XXV, 22.

because of the new. Or, "from before the new";

your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

14. But if ye will not hearken unto me, and will not do all these commandments; 15. and if ye shall reject my statutes, and if your soul abhor my judgements, so that ye will not do all my commandments, but break my covenant; 16. I also will do this unto you; I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away: and ye shall sow your seed in vain, for your enemies shall eat it. 17. And I will set my face against you, and ye shall be smitten before your enemies: they that hate you shall rule over you; and ye shall flee when none pursueth you. 18. And if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins. 19. And I

fever. lit. "a burning," internally.

consume the eyes. Or, "make the eyes to fail" (AJ).

sow your seed in vain. Toiling without enjoying the fruits of their labour is frequently given as a punishment for faithlessness; cf. Deut. XXVIII, 30.

17. *set my face.* See XVII, 10; XX, 3, 6.

ye shall flee. They will be so demoralised that panic will seize them without cause; cf. *v.* 36 below.

18. *not yet . . . hearken. i.e.* the milder manifestations of God's displeasure have proved insufficient to bring them back to His ways.

seven times. A round number, meaning, "very much more."

אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מִהְיֹת לָהֶם עֲבָדִים וָאֶשְׁבֹּר מֹטֹת
עֻלְּכֶם וָאוֹלֵךְ אֶתְכֶם קוֹמְמִיּוּת: פ
14 וְאִם־לֹא תִשְׁמְעוּ לִי וְלֹא תַעֲשׂוּ אֶת כָּל־הַמִּצְוֹת הָאֵלֶּה:
טו וְאִם־בְּחֻקֹּתַי תִּמְאָסוּ וְאִם אֶת־מִשְׁפָּטַי תִּגְעַל נַפְשְׁכֶם
16 לְבִלְתִּי עֲשׂוֹת אֶת־כָּל־מִצְוֹתָי לְהַפְרְכֶם אֶת־בְּרִיתִי: אַף־
אֲנִי אֶעֱשֶׂה־זֹּאת לָכֶם וְהִפְקַדְתִּי עֲלֵיכֶם בֶּהָלָה אֶת־
הַשַּׁחֶפֶת וְאֶת־הַקַּדַּחַת מְכַלּוֹת עֵינַיִם וּמְדִיבַת נָפֶשׁ וְזָרַעְתֶּם
17 לָרִיק זַרְעֲכֶם וַאֲכָלְוּהוּ אֹיְבֵיכֶם: וְנָתַתִּי פָנַי בָּכֶם וְנִגַּפְתֶּם
לִפְנֵי אֹיְבֵיכֶם וְרָדוּ בָכֶם שֹׂנְאֵיכֶם וְנַסְתֶּם וְאֵין־רֹדֵף
18 אֶתְכֶם: וְאִם־עַד־אֵלֶּה לֹא תִשְׁמְעוּ לִי וְיִסַּפְתִּי לְיַסְּרָה

קמץ בז״ק v. 15.

13. *brought you forth.* That God is able to fulfil his promises is proved by His mighty acts in overthrowing the power of Egypt and setting Israel free.

bars. With which the yoke was fastened to the animal's neck.

14–39. The Wages of Disobedience

In dealing with the consequences of faithfulness, the Torah speaks in general terms; but in regard to the wages of disobedience, this Prophetical warning describes in much detail the penalties and horrors that would befall the sinful people. These are arranged in a series of five groups of increasing severity—sickness and defeat, famine, wild beasts, siege and exile.

16–18. Sickness and Defeat

16. *terror.* *i.e.* terrible things, defined by what follows. The diseases which are mentioned are such as would strike terror in the heart of a person afflicted with any of them; cf. Deut. xxviii, 22.

consumption. Any disease which causes a wasting of the body.

will break the pride of your power; and I will make your heaven as iron, and your earth as brass: 20. and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruit. 21. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. 22. And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate. 23. And if by these things ye will not be reformed unto me, but will walk contrary unto me; 24. then will I also walk contrary unto you; and I will smite you, even I, seven times for your sins. 25. And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye shall be gathered together within your cities: and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

epidemics, will overtake you and weaken your powers of resistance.

26. *break your staff of bread.* An expression denoting the cutting off of the food-supply. Food being that upon which life is supported, it is symbolised as a staff; Isa. III, 1.

ten women. A round number. Although each household has its own oven, ten families will require the use of only one oven.

by weight. Food is so scarce that it is doled out by measure.

19 אֶתְכֶם שֶׁבַע עַל־חַטֹּאתֵיכֶם׃ וְשָׁבַרְתִּי אֶת־גְּאוֹן עֻזְּכֶם
כ וְנָתַתִּי אֶת־שְׁמֵיכֶם כַּבַּרְזֶל וְאֶת־אַרְצְכֶם כַּנְּחֹשֶׁת׃ וְתַם
לָרִיק כֹּחֲכֶם וְלֹא־תִתֵּן אַרְצְכֶם אֶת־יְבוּלָהּ וְעֵץ הָאָרֶץ לֹא
21 יִתֵּן פִּרְיוֹ׃ וְאִם־תֵּלְכוּ עִמִּי קֶרִי וְלֹא תֹאבוּ לִשְׁמֹעַ לִי
22 וְיָסַפְתִּי עֲלֵיכֶם מַכָּה שֶׁבַע כְּחַטֹּאתֵיכֶם׃ וְהִשְׁלַחְתִּי בָכֶם
אֶת־חַיַּת הַשָּׂדֶה וְשִׁכְּלָה אֶתְכֶם וְהִכְרִיתָה אֶת־בְּהֶמְתְּכֶם
23 וְהִמְעִיטָה אֶתְכֶם וְנָשְׁמוּ דַּרְכֵיכֶם׃ וְאִם־בְּאֵלֶּה לֹא תִוָּסְרוּ
24 לִי וַהֲלַכְתֶּם עִמִּי קֶרִי׃ וְהָלַכְתִּי אַף־אֲנִי עִמָּכֶם בְּקֶרִי
כה וְהִכֵּיתִי אֶתְכֶם גַּם־אֲנִי שֶׁבַע עַל־חַטֹּאתֵיכֶם׃ וְהֵבֵאתִי
עֲלֵיכֶם חֶרֶב נֹקֶמֶת נְקַם־בְּרִית וְנֶאֱסַפְתֶּם אֶל־עָרֵיכֶם
26 וְשִׁלַּחְתִּי דֶבֶר בְּתוֹכְכֶם וְנִתַּתֶּם בְּיַד־אוֹיֵב׃ בְּשִׁבְרִי לָכֶם

19–22. Famine and Wild Beasts

19. *pride of your power.* The power which is the cause of your pride. By "power" is to be understood the feeling of independence that results from prosperity; cf. Deut. VIII, 11-18.

heaven as iron. A cloudless heaven in the rainy season and an unproductive soil would quickly humble the pride of the people, and make them realise their helplessness.

21. *contrary unto me.* Heb. קרי acting perversely, and wilfully doing the opposite of what God wishes. The Heb. also means "accident." In defiant opposition to God, they would despise God's laws, and act as if *accident* ruled the moral and spiritual universe (S. R. Hirsch).

plagues. Strokes, smitings.

23–26. The Horrors of Siege

23. *reformed unto me.* The purpose of God's chastisements is the moral discipline of His people.

execute the vengeance of the covenant. i.e. exact retribution from you for disregarding My covenant with you.

25. *within your cities.* You will flee from the enemy and take refuge behind the fortifications of your cities (cf. Jer. IV, 5); but even there punishments, in the form of

26. When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and ye shall eat, and not be satisfied.

27. And if ye will not for all this hearken unto me, but walk contrary unto me; 28. then I will walk contrary unto you in fury; and I also will chastise you seven times for your sins. 29. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. 30. And I will destroy your high places, and cut down your sun-images, and cast your carcases upon the carcases of your idols; and my soul shall abhor you. 31. And I will make your cities a waste, and will bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. 32. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. 33. And you will I scatter among the nations, and I

32. *astonished.* Amazement will seize them at the appalling desolation, and they will perceive that it is due to superhuman agency.

33. *you will I scatter among the nations.* "There is a marvellous and grand display of the greatness of God in the fact that He holds out before the people whom He has just delivered from the hands of the heathen the prospect of being scattered again among the heathen, and that even before the land is taken by the Israelites, He predicts its return to desolation. These could only be spoken of by One who has the future really before His mind, who can destroy His own work, yet attain His end, certain of victory notwithstanding all opposing difficulties" (quoted in Keil-Delitzsch).

מַטֵּה־לֶחֶם וְאָפוּ עֲשָׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ
לַחְמְכֶם בַּמִּשְׁקָל וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ׃ ס וְאִם־ 27
בְּזֹאת לֹא תִשְׁמְעוּ לִי וַהֲלַכְתֶּם עִמִּי בְּקֶרִי׃ וְהָלַכְתִּי 28
עִמָּכֶם בְּחֵמַת־קֶרִי וְיִסַּרְתִּי אֶתְכֶם אַף־אֲנִי שֶׁבַע עַל־
חַטֹּאתֵיכֶם׃ וַאֲכַלְתֶּם בְּשַׂר בְּנֵיכֶם וּבְשַׂר בְּנֹתֵיכֶם תֹּאכֵלוּ׃ 29
ל וְהִשְׁמַדְתִּי אֶת־בָּמֹתֵיכֶם וְהִכְרַתִּי אֶת־חַמָּנֵיכֶם וְנָתַתִּי אֶת 31
פִּגְרֵיכֶם עַל־פִּגְרֵי גִלּוּלֵיכֶם וְגָעֲלָה נַפְשִׁי אֶתְכֶם׃ וְנָתַתִּי
אֶת־עָרֵיכֶם חָרְבָּה וַהֲשִׁמֹתִי אֶת־מִקְדָּשֵׁיכֶם וְלֹא אָרִיחַ
בְּרֵיחַ נִיחֹחֲכֶם׃ וַהֲשִׁמֹתִי אֲנִי אֶת־הָאָרֶץ וְשָׁמְמוּ עָלֶיהָ 32
אֹיְבֵיכֶם הַיֹּשְׁבִים בָּהּ׃ וְאֶתְכֶם אָזָרֶה בַגּוֹיִם וַהֲרִיקֹתִי 33

27–39. National Destruction and Exile

28. *in fury*. The continued stubbornness of the people will lead to direr and direr punishment. The warnings now reach the climax of horror.

30. *high places*. Heb. *bamoth*; the altars on the hill-tops, or mounds, built by the Canaanites and taken over by idolatrous Israelites.

sun-images. Or, "images of the sun-god."

cast your carcases. See II Kings xxiii, 14, 20, for a historical instance.

idols. lit. "things rolled about," of wood or stone; a term of contempt.

abhor you. In contrast to what was stated in *v*. 15.

31. *your sanctuaries*. God will not associate Himself with such a Temple; hence "your sanctuaries," not "my sanctuary" as in *v*. 2. The plural may refer to the different divisions of the Sanctuary—the Court with the brazen Altar, the Holies with the Altar of incense, and the Holy of Holies.

I will not smell. Cf. Amos v 21. Since the incense symbolised prayer (see on ii, 1), the phrase means, "I will ignore your petitions." Sanctuary and sacrifice are valueless, if unaccompanied by moral obedience.

will draw out the sword after you: and your land shall be a desolation, and your cities shall be a waste. 34. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. 35. As long as it lieth desolate it shall have rest; even the rest which it had not in your sabbaths, when ye dwelt upon it. 36. And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies: and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword; and they shall fall when none pursueth. 37. And they shall stumble one upon another, as it were before the sword, when none pursueth: and ye shall have no power to stand before your enemies. 38. And ye shall perish among the nations, and the land of your enemies shall eat you up. 39. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they

37. *stumble.* In their panic, caused by demoralisation and not by a real enemy, they would forget the need for mutual help; and each would endeavour to escape, even at the cost of sacrificing his brother—true psychology of the Golus.

38. *eat you up.* For the image of a land consuming those who dwell upon its soil, see Num. XIII, 32.

39. *in their iniquity.* From the consequences of their guilt; *i.e.* their punishment. To this guilt (and punishment) their fathers have contributed.

אַחֲרֵיכֶם חֶרֶב וְהָיְתָה אַרְצְכֶם שְׁמָמָה וְעָרֵיכֶם יִהְיוּ חָרְבָּה׃
34 אָז תִּרְצֶה הָאָרֶץ אֶת־שַׁבְּתֹתֶיהָ כָּל יְמֵי הַשְּׁמָמָה וְאַתֶּם
בְּאֶרֶץ אֹיְבֵיכֶם אָז תִּשְׁבַּת הָאָרֶץ וְהִרְצָת אֶת־שַׁבְּתֹתֶיהָ׃
לה כָּל־יְמֵי הַשַּׁמָּה תִּשְׁבֹּת אֵת אֲשֶׁר לֹא־שָׁבְתָה בְּשַׁבְּתֹתֵיכֶם
36 בְּשִׁבְתְּכֶם עָלֶיהָ׃ וְהַנִּשְׁאָרִים בָּכֶם וְהֵבֵאתִי מֹרֶךְ בִּלְבָבָם
בְּאַרְצֹת אֹיְבֵיהֶם וְרַדַף אֹתָם קוֹל עָלֶה נִדָּף וְנָסוּ מְנֻסַּת־
37 חֶרֶב וְנָפְלוּ וְאֵין רֹדֵף׃ וְכָשְׁלוּ אִישׁ־בְּאָחִיו כְּמִפְנֵי־חֶרֶב
38 וְרֹדֵף אֵין וְלֹא־תִהְיֶה לָכֶם תְּקוּמָה לִפְנֵי אֹיְבֵיכֶם׃ וַאֲבַדְתֶּם
39 בַּגּוֹיִם וְאָכְלָה אֶתְכֶם אֶרֶץ אֹיְבֵיכֶם׃ וְהַנִּשְׁאָרִים בָּכֶם
יִמַּקּוּ בַּעֲוֹנָם בְּאַרְצֹת אֹיְבֵיכֶם וְאַף בַּעֲוֹנֹת אֲבֹתָם אִתָּם

the sword after you. An expression for the hot pursuit of fugitives; cf. Ezek. xxi, 8-11. Malbim explains these words as an essential qualification of the first part of the verse, *scatter among the nations.* "Israel's dispersion is not a curse in itself: it is a means of fulfilling God's purpose of spreading His word among the nations. The tragedy lies in being scattered because of the sword."

34. *enjoy her sabbaths.* Better, *satisfy its sabbaths; i.e.* make compensation for the years of release which the Israelites did not observe according to the dictates of the law (Leeser). Driver explains that the Heb. word rendered "enjoy" is the technical term in connection with the settlement of an account. When the people are exiled, the land, here personified, will receive payment of an overdue account on the long Sabbath-rest which it will then enjoy; see next *v.*

36. *left of you.* The two preceding verses are a parenthesis, describing the "rest" which the land would have, when its inhabitants had been carried into captivity. This verse resumes *v.* 33, and alludes to the fate, with its resulting cowardice and "spiritual slavery," that would be in store for those who escaped. "The author possessed the imagination of a poet as well as the eloquence of an orator" (Kennedy).

pine away with them. 40. And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that because they have walked contrary unto me, 41. I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity; 42. then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. 43. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity: because, even because they rejected my judgements, and their soul abhorred my statutes. 44. And yet for all that, when they be in the land of their enemies, I will not reject them,

42. *Jacob . . . Isaac . . . Abraham.* God is stirred to mercy by recalling the noble ancestors of Israel and the Covenant He had entered with each. In retrospect, the last comes first to mind.

the land. Which was itself a symbol of the Covenant with the Patriarchs, and prominently figured in the promises which God had made to them.

43. *shall be left of them.* Better, *shall be forsaken without them* (AJ). Because the Israelites had failed to observe the Sabbatical year, they had wronged the soil of the Holy Land, and that wrong had to be expiated before they could return and resettle there; see XVIII, 25.

enjoy her sabbaths. See *v.* 35.

מ יִמָּקּוּ׃ וְהִתְוַדּוּ אֶת־עֲוֹנָם וְאֶת־עֲוֹן אֲבֹתָם בְּמַעֲלָם אֲשֶׁר
41 מָעֲלוּ־בִי וְאַף אֲשֶׁר־הָלְכוּ עִמִּי בְּקָרִי׃ אַף־אֲנִי אֵלֵךְ עִמָּם
בְּקָרִי וְהֵבֵאתִי אֹתָם בְּאֶרֶץ אֹיְבֵיהֶם אוֹ־אָז יִכָּנַע לְבָבָם
42 הֶעָרֵל וְאָז יִרְצוּ אֶת־עֲוֹנָם׃ וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקוֹב
וְאַף אֶת־בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר
43 וְהָאָרֶץ אֶזְכֹּר׃ וְהָאָרֶץ תֵּעָזֵב מֵהֶם וְתֵרַץ אֶת־שַׁבְּתֹתֶיהָ
בְּהִשָּׁמְמָהּ מֵהֶם וְהֵם יִרְצוּ אֶת־עֲוֹנָם יַעַן וּבְיַעַן בְּמִשְׁפָּטַי
44 מָאָסוּ וְאֶת־חֻקֹּתַי גָּעָלָה נַפְשָׁם׃ וְאַף גַּם־זֹאת בִּהְיוֹתָם
בְּאֶרֶץ אֹיְבֵיהֶם לֹא־מְאַסְתִּים וְלֹא־גְעַלְתִּים לְכַלֹּתָם לְהָפֵר

מ v. 42. מלא ו׳ v. 43. קמץ בי״ק

with them. Refers to the fathers. There will be an added agony to the wretched lot of the sinful parents, that they will behold their children, who had followed their evil example, experiencing the hard fate which was so bitter to themselves. This explanation is supported by the Traditional accentuation of the words.

40–45. Repentance Shall Bring Restoration

40. *confess.* God desireth not the death of the sinner; and, therefore, every threat of punishment for disobedience is followed by a promise of mercy, if there is repentance and amendment. Divine discipline is for moral ends; and in truth the Exile proved a purifying furnace unto Israel.

trespass. Or, "treachery," implying that faithlessness to the Covenant is a wrong committed directly against God; cf. *v.* 15.

41. *I also walked.* Better, *I also walk.* They will acknowledge that the calamities which had overtaken them were God's method of humbling their arrogance.

uncircumcised. Unconsecrated, unclean; closed to the Divine call or appeal; cf. on XIX, 23.

accept of. Acknowledge that the punishment was deserved; see, however, *v.* 35 and 43.

neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God: 45. but I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.

46. These are the statutes and judgements and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.*iv (**vi)

CHAPTER XXVII

27 1. And the LORD spake unto Moses, saying, 2. Speak unto the children of Israel, and say unto them, When a man shall make a special vow according to thy estimation of persons unto the LORD, 3. then thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the

CHAPTER XXVII

REDEMPTION OF VOWS AND TITHES

The Book of Leviticus concludes, as it opened, with a chapter of Sanctuary-regulations—voluntary contributions to the upkeep of the Sanctuary, such offerings being a true expression of devotion to the House of God.

2–8. VOWING AND VALUATION OF A PERSON

2. *make a special vow.* By setting a valuation upon himself or any of his family, the money being paid into the treasury of the Sanctuary.

מה בְּרִיתִי אִתָּם כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם׃ וְזָכַרְתִּי לָהֶם בְּרִית
רִאשֹׁנִים אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם
46 לִהְיוֹת לָהֶם לֵאלֹהִים אֲנִי יְהוָה׃ אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים
וְהַתּוֹרֹת אֲשֶׁר נָתַן יְהוָה בֵּינוֹ וּבֵין בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי
בְּיַד־מֹשֶׁה׃ רביעי פ (ששי כשהן מחוב׳)

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כז 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם אִישׁ כִּי יַפְלִא נֶדֶר בְּעֶרְכְּךָ נְפָשֹׁת לַיהוָה׃
3 וְהָיָה עֶרְכְּךָ הַזָּכָר מִבֶּן עֶשְׂרִים שָׁנָה וְעַד בֶּן־שִׁשִּׁים שָׁנָה
4 וְהָיָה עֶרְכְּךָ חֲמִשִּׁים שֶׁקֶל כֶּסֶף בְּשֶׁקֶל הַקֹּדֶשׁ׃ וְאִם־
ה נְקֵבָה הִוא וְהָיָה עֶרְכְּךָ שְׁלֹשִׁים שֶׁקֶל׃ וְאִם מִבֶּן־חָמֵשׁ

44. *yet for all that.* The chapter ends characteristically on a note of hope. God's anger may be severe, but it is not everlasting. He will grant His people every opportunity to renew the ancient Covenant. Israel—"a people who have been overthrown, crushed, scattered; who have been ground, as it were, to very dust, and flung to the four winds of heaven; yet who, though thrones have fallen, and empires have perished, and creeds have changed, and living tongues have become dead, still exist with a vitality seemingly unimpaired" (Henry George).

45. *their ancestors.* lit. "the first" generations. It alludes not only to the Patriarchs, but the founders of the Twelve Tribes and their descendants who left Egypt; cf. Deut. XIX, 14; Isa. LXI, 4.

46. *these are the statutes.* This verse is the subscription not only to chaps. XVII-XXVI, but to the whole of Leviticus, the following chapter being an appendix to the Book.

sanctuary. 4. And if it be a female, then thy estimation shall be thirty shekels. 5. And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. 6. And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver. 7. And if it be from sixty years old and upward; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. 8. But if he be poorer than thy estimation, then he shall be set before the priest, and the priest shall value him; according to the ability of him that vowed shall the priest value him.

9. And if it be a beast, whereof men offer an oblation unto the LORD, all that any man giveth of such unto the LORD shall be holy. 10. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then both it and that for which it is changed shall be holy. 11. And if it be any unclean beast, of which they do not

9–13. REDEMPTION OF AN ANIMAL

9. *if it be a beast.* If a "clean" animal, that and none other had to be presented.

shall be holy. It became the property of the Sanctuary, and all profane use of it was interdicted.

10. *not alter it.* Even for one of greater value. *Alter* is to replace one species by another, e.g. a bull for a sheep; *change* refers to different members of the same species.

שָׁנִים וְעַד בֶּן־עֶשְׂרִים שָׁנָה וְהָיָה עֶרְכְּךָ הַזָּכָר עֶשְׂרִים
6 שְׁקָלִים וְלַנְּקֵבָה עֲשֶׂרֶת שְׁקָלִים: וְאִם מִבֶּן־חֹדֶשׁ וְעַד
בֶּן־חָמֵשׁ שָׁנִים וְהָיָה עֶרְכְּךָ הַזָּכָר חֲמִשָּׁה שְׁקָלִים כָּסֶף
7 וְלַנְּקֵבָה עֶרְכֵּךְ שְׁלֹשֶׁת שְׁקָלִים כָּסֶף: וְאִם מִבֶּן־שִׁשִּׁים
שָׁנָה וָמַעְלָה אִם־זָכָר וְהָיָה עֶרְכְּךָ חֲמִשָּׁה עָשָׂר שֶׁקֶל
8 וְלַנְּקֵבָה עֲשָׂרָה שְׁקָלִים: וְאִם־מָךְ הוּא מֵעֶרְכֶּךָ וְהֶעֱמִידוֹ
לִפְנֵי הַכֹּהֵן וְהֶעֱרִיךְ אֹתוֹ הַכֹּהֵן עַל־פִּי אֲשֶׁר תַּשִּׂיג יַד הַנֹּדֵר
9 יַעֲרִיכֶנּוּ הַכֹּהֵן: ס וְאִם־בְּהֵמָה אֲשֶׁר יַקְרִיבוּ מִמֶּנָּה
י קָרְבָּן לַיהוָה כֹּל אֲשֶׁר יִתֵּן מִמֶּנּוּ לַיהוָה יִהְיֶה־קֹדֶשׁ: לֹא
יַחֲלִיפֶנּוּ וְלֹא־יָמִיר אֹתוֹ טוֹב בְּרַע אוֹ־רַע בְּטוֹב וְאִם־הָמֵר
יָמִיר בְּהֵמָה בִּבְהֵמָה וְהָיָה־הוּא וּתְמוּרָתוֹ יִהְיֶה־קֹדֶשׁ:
11 וְאִם כָּל־בְּהֵמָה טְמֵאָה אֲשֶׁר לֹא־יַקְרִיבוּ מִמֶּנָּה קָרְבָּן
12 לַיהוָה וְהֶעֱמִיד אֶת־הַבְּהֵמָה לִפְנֵי הַכֹּהֵן: וְהֶעֱרִיךְ הַכֹּהֵן

כז .9 סבירין ממנה .10 קמץ בשתא

3. *fifty shekels.* The equivalent of £7 of our money, but the true value in purchasing power is many times that sum (Kennedy). The form, *thy* estimation, is archaic; see on Exod. xxx, 13.

4. *thirty shekels.* The valuation seems to have been made on the basis of what might be called the market value of the individual's labour. A woman, not possessing the physical strength of a man, had a lower valuation set upon her.

6. *from a month old.* No valuation is placed in regard to a child under a month old. In Jewish law there are no mourning rites to be observed for a child who dies within a month of birth.

8. *according to the ability. i.e.* according to the means. "If he (the person making the vow) be too poor to pay the valuation, then he shall set him (the person vowed) before the priest, and the priest shall value him." The priest, in forming his estimate of what he could pay, must leave him sufficient means for his necessities (Talmud).

offer an oblation unto the LORD, then he shall set the beast before the priest: 12. and the priest shall value it, whether it be good or bad: as thou the priest valuest it, so shall it be. 13. But if he will indeed redeem it, then he shall add the fifth part thereof unto thy estimation.

14. And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. 15. And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his. *v (**vii)

16. And if a man shall sanctify unto the LORD part of the field of his possession, then thy estimation shall be according to the sowing thereof: the sowing of a homer of barley shall be valued at fifty shekels of silver. 17. If he sanctify his field from the year of jubile, according to thy estimation it shall stand. 18. But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according

possession. An inherited field, as contrasted with a piece of land which he had bought (*v.* 22).

the sowing thereof. The value of the land was estimated by the quantity of seed required to sow it. For each *homer* of seed used in sowing barley, the valuation was placed at fifty shekels for the whole period of forty-nine years. A *homer* was ten ephahs (see on XIX, 36), and nearly six bushels in capacity.

17. *from the year of jubile.* From the conclusion of the year.

13 אֹתָהּ בֵּין טוֹב וּבֵין רָע כְּעֶרְכְּךָ הַכֹּהֵן כֵּן יִהְיֶה׃ וְאִם־
14 נָאֹל יִגְאָלֶנָּה וְיֹסֵף חֲמִשִׁתוֹ עַל־עֶרְכֶּךָ׃ וְאִישׁ כִּי־יַקְדִּישׁ
אֶת־בֵּיתוֹ לְקֹדֶשׁ לַיהוָה וְהֶעֱרִיכוֹ הַכֹּהֵן בֵּין טוֹב וּבֵין רָע
טו כַּאֲשֶׁר יַעֲרִיךְ אֹתוֹ הַכֹּהֵן כֵּן יָקוּם׃ וְאִם־הַמַּקְדִּישׁ יִגְאַל חמישי
16 אֶת־בֵּיתוֹ וְיָסַף חֲמִשִׁית כֶּסֶף־עֶרְכְּךָ עָלָיו וְהָיָה לוֹ׃ וְאִם כשתן
מחוב׳)
מִשְׂדֵה אֲחֻזָּתוֹ יַקְדִּישׁ אִישׁ לַיהוָה וְהָיָה עֶרְכְּךָ לְפִי זַרְעוֹ
17 זֶרַע חֹמֶר שְׂעֹרִים בַּחֲמִשִּׁים שֶׁקֶל כָּסֶף׃ אִם־מִשְּׁנַת
18 הַיֹּבֵל יַקְדִּישׁ שָׂדֵהוּ כְּעֶרְכְּךָ יָקוּם׃ וְאִם־אַחַר הַיֹּבֵל
יַקְדִּישׁ שָׂדֵהוּ וְחִשַּׁב־לוֹ הַכֹּהֵן אֶת־הַכֶּסֶף עַל־פִּי הַשָּׁנִים
19 הַנּוֹתָרֹת עַד שְׁנַת הַיֹּבֵל וְנִגְרַע מֵעֶרְכֶּךָ׃ וְאִם־גֹּאֵל יִגְאַל
אֶת־הַשָּׂדֶה הַמַּקְדִּישׁ אֹתוֹ וְיֹסֵף חֲמִשִׁית כֶּסֶף־עֶרְכְּךָ עָלָיו

11. *they do not offer an oblation.* Or, " they may not bring an offering " (AJ).

12. *good or bad.* *i.e.* whether it be of much value or little.

13. *redeem it.* If the owner himself wishes to redeem it, he must add a fifth to the amount of the valuation.

fifth part. See on *v.* 16.

14–15. Redemption of a House

14. *sanctify.* Dedicate.

15. *redeem.* As in *v.* 13. The law of xxv, 29f applied to this case where the redeemer was not the owner. If the house was in a walled city, it could be redeemed by the owner within a year; and if not redeemed, it remained for ever in the possession of the buyer. In the case of a house situated in a village, the Jubilee-year brought its restitution to the owner.

16–25. Redemption of Land

16. *part of the field.* It was unlikely that he would donate the whole of it, because he would then be left destitute.

to the years that remain unto the year of jubile, and an abatement shall be made from thy estimation. 19. And if he that sanctified the field will indeed redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. 20. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more: 21. but the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.*vi 22. And if he sanctify unto the LORD a field which he hath bought, which is not of the field of his possession; 23. then the priest shall reckon unto him the worth of thy estimation unto the year of jubile: and he shall give thine estimation in that day, as a holy thing unto the LORD. 24. In the year of jubile the field shall return unto him of whom it was bought, even to him to whom the possession of the land belongeth. 25. And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26. Only the firstling among beasts, which is made a firstling to the LORD, no man shall sanctify it; whether it be ox or sheep, it is the

and in full-weight shekels (see on Exod. XXX, 13).

26-27. REDEMPTION OF A FIRSTLING

26 *to the* LORD. As a firstling, it *ipso facto* belonged to God; see Exod. XIII, 2. Therefore, the owner cannot vow it again as a gift to the Sanctuary; it was not his to give away.
shall sanctify. i.e. devote, as a voluntary offering.

כ וְקָם לוֹ: וְאִם־לֹא יִגְאַל אֶת־הַשָּׂדֶה וְאִם־מָכַר אֶת־הַשָּׂדֶה
21 לְאִישׁ אַחֵר לֹא־יִגָּאֵל עוֹד: וְהָיָה הַשָּׂדֶה בְּצֵאתוֹ בַיֹּבֵל
ששי 22 קֹדֶשׁ לַיהוָה כִּשְׂדֵה הַחֵרֶם לַכֹּהֵן תִּהְיֶה אֲחֻזָּתוֹ: וְאִם
אֶת־שְׂדֵה מִקְנָתוֹ אֲשֶׁר לֹא מִשְׂדֵה אֲחֻזָּתוֹ יַקְדִּישׁ לַיהוָה:
23 וְחִשַּׁב־לוֹ הַכֹּהֵן אֶת מְכֻסַּת הָעֶרְכְּךָ עַד שְׁנַת הַיֹּבֵל וְנָתַן
24 אֶת־הָעֶרְכְּךָ בַּיּוֹם הַהוּא קֹדֶשׁ לַיהוָה: בִּשְׁנַת הַיּוֹבֵל יָשׁוּב
כה הַשָּׂדֶה לַאֲשֶׁר קָנָהוּ מֵאִתּוֹ לַאֲשֶׁר־לוֹ אֲחֻזַּת הָאָרֶץ: וְכָל־
עֶרְכְּךָ יִהְיֶה בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה יִהְיֶה הַשֶּׁקֶל:
26 אַךְ־בְּכוֹר אֲשֶׁר יִבָּכֵר לַיהוָה בִּבְהֵמָה לֹא־יַקְדִּישׁ אִישׁ
27 אֹתוֹ אִם־שׁוֹר אִם־שֶׂה לַיהוָה הוּא: וְאִם בַּבְּהֵמָה הַטְּמֵאָה

it shall stand. At the valuation of fifty shekels for each *homer* of seed.

18. *an abatement.* A proportionate reduction in the price; cf. xxv, 50f.

19. *assured to him.* Passes into his possession for ever, after paying the valuation, plus one-fifth.

20. *if he will not redeem.* If the redeemer of the field is not the owner, the Sanctuary becomes the *de jure* owner of the field, which at the next Jubilee becomes the inalienable property of the Sanctuary.

21. *field devoted.* See on *v.* 28.

22. *bought.* Since he bought the field until the Jubilee only, it is clear that his gift to the Sanctuary is only temporary.

23. *in that day.* The price had to be paid in one sum

LORD's. 27. And if it be of an unclean beast, then he shall ransom it according to thine estimation, and shall add unto it the fifth part thereof: or if it be not redeemed, then it shall be sold according to thy estimation.

28. Notwithstanding, no devoted thing, that a man shall devote unto the LORD of all that he hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD. *vii 29. None doomed, which shall be doomed of men, shall be ransomed; he shall surely be put to death.

30. And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD. 31. And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof.*m

redeemed. By the owner.

29. *doomed.* Instead of "devoted" (RV).

of men. "The reference here is to the justice-ban; in other words, to the judicial sentence by the proper authorities on such malefactors as the idolater (see Exod. XXII, 19), and the blasphemer" (Kennedy). The individual was not permitted to carry out such a ban. Deut. XII, 31, forbids human sacrifice, and the putting to death of a slave is forbidden in Exod. XXI, 20.

30–33. REDEMPTION OF THE TITHE

30. *tithe of the land.* This is the so-called "second tithe" described in Deut. XIV, 22f. This tithe, which had to be taken to Jerusalem and consumed there, was analogous to the firstling of sacrificial animals, and the same law of redemption applied.

seed . . . fruit. According to Rabbinic tradition, this tithe was only taken from corn, wine and oil.

וּפָדֹה יִפָּדֶה וְיֹסֵף חֲמִשִׁתוֹ עָלָיו וְאִם־לֹא יִגָּאֵל וְנִמְכַּר
28 בְּעֶרְכֶּךָ׃ אַךְ כָּל־חֵרֶם אֲשֶׁר יַחֲרִם אִישׁ לַיהוָה מִכֹּל
אֲשֶׁר־לוֹ מֵאָדָם וּבְהֵמָה וּמִשְׂדֵה אֲחֻזָּתוֹ לֹא יִמָּכֵר וְלֹא
שביעי 29 יִגָּאֵל כָּל־חֵרֶם קֹדֶשׁ־קָדָשִׁים הוּא לַיהוָה׃ כָּל־חֵרֶם אֲשֶׁר
ל יֻחָרַם מִן־הָאָדָם לֹא יִפָּדֶה מוֹת יוּמָת׃ וְכָל־מַעְשַׂר הָאָרֶץ
31 מִזֶּרַע הָאָרֶץ מִפְּרִי הָעֵץ לַיהוָה הוּא קֹדֶשׁ לַיהוָה׃ וְאִם־
מפטיר 32 גָּאֹל יִגְאַל אִישׁ מִמַּעְשְׂרֹתָיו יֹסֵף עָלָיו׃ וְכָל־מַעְשַׂר

27. *of an unclean beast. i.e.* a dedicated clean animal that became blemished; in which case the proceeds of the sale were to be used for Temple repair (Rashi).

28–29. Law of the Ban

28. *devoted thing.* Lit. "cut-off, excluded," irrevocably given up. There were three varieties of the ban of differing degrees of stringency: the war ban, the justice ban, and the private ban. This verse deals with the last-named. The "devoting" of anything to the Temple was a more solemn act than a mere presentation. The human being, animal or field became "most holy," *i.e.* remained the inalienable property of the Sanctuary, and passed into the possession of the priests.

field of his possession. Only an inheritance could be "devoted," not a purchased field, since the latter only belonged to the owner temporarily, and passed out of his possession in the Jubilee. In the same manner, a Hebrew slave could not be "devoted," because he regained his freedom in the seventh year.

sold. To another person.

32. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the LORD. 33. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and that for which it is changed shall be holy; it shall not be redeemed.

34. These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

the procedure: The new-born animals were herded in a pen with one narrow exit through which they could only pass in single file. As they came out, each tenth animal was touched on the back with a rod coated with red paint, and in this manner distinguished for the tithe.

33. *he shall not search.* The owner could not select which animals should form part of the tithe; hence the method described above. If he substituted one of the designated animals for another, whether of better or inferior quality, he forfeited both.

34. *these are the commandments.* Cf. XXVI, 46. If the "statutes, ordinances and laws" there mentioned allude, as they probably do, to the contents of the preceding twenty-five chapters, then this verse is the subscription of the concluding chapter only.

The Massoretic Note states the number of verses in Leviticus to be 859; its Sedrahs (parshiyoth) 10; its Sedarim, smaller divisions according to the Triennial Cycle, 23; and its Chapters, 27.

For the Lesson from the Prophets, Jeremiah XVI, 19, XVII, 14 *see* The Haftorahs, p. 416.

For the Blessings before and after the Haftorah, see p. 330.

בָּקָר וְצֹאן כֹּל אֲשֶׁר־יַעֲבֹר תַּחַת הַשֵּׁבֶט הָעֲשִׂירִי יִהְיֶה
33 קֹדֶשׁ לַיהוָה: לֹא יְבַקֵּר בֵּין־טוֹב לְרָע וְלֹא יְמֵרֵנּוּ וְאִם־
מָמֵר יְמִרֶנּוּ וְהָיָה־הוּא וּתְמוּרָתוֹ יִהְיֶה־קֹדֶשׁ לֹא יִגָּאֵל:
34 אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל
בְּהַר סִינָי:

חזק

סכום פסוקי דספר ויקרא שמונה מאות וחמשים ותשעה. נמשׁ סימן: וחציו והנגע בבשר הזב: ופרשיותיו עשרה. בא גד סימן: ומדריו שלשה ועשרים. ובתודתו יהגה יומם ולילה סימן: ופרקיו שבעה ועשרים. ואהיה עמך ואברכך סימן: מניין הפתוחות שתים וחמשים. והסתומות ששה וארבעים. הכל שמנה ותשעים פרשיות. דודי צח ואדום סימן:

is the LORD's. Tithes belong to God as the real owner of the land; see on XXV, 1-7. They are a kind of rent paid by the people as His tenants. Being already God's, they cannot be made the subject of vows (Dummelow).

31. *redeem.* If the owner wished to eat the tithe elsewhere and otherwise than commanded, he might commute it for its value, plus a fifth.

32. *tithe of the herd.* Every tenth animal born of the herd or flock had to be treated like the tenth of the produce of the field. The animals were sacrificed and the flesh consumed in Jerusalem; cf. II Chron. XXXI, 6. The tithe was only reckoned on the new-born animals.

passeth under the rod. Cf. Jer. XXXIII, 13, Ezek. XX, 37. "Rod" is the shepherd's staff. The Mishnah thus describes

Levitical legislation. The whole Critical theory is to-day being questioned on fundamental issues. Nevertheless, the popularisers of theological literature ignore altogether the existence of any other opinion than that of the Critics, and they continue to write as if the lateness of Leviticus were indeed one of the " finalities of scholarship." That nothing could be further from the truth will be plain to any student who will take the trouble to consult the following books :—

J. Robertson, *The Early Religion of Israel* (William Blackwood)—the first critical investigation of the Wellhausen hypothesis in English ;

James Orr, *The Problem of the Old Testament* (James Nisbet)—gives a comprehensive survey of the weaknesses of the Critical position ;

W. L. Baxter, *Sanctuary and Sacrifice* (Eyre and Spottiswoode)—demolishes the foundation pillars of Wellhausen's structure ;

H. M. Wiener, *Essays in Pentateuchal Criticism* (Elliot Stock)—is a lawyer's examination of the Critical claims ; and

D. Hoffmann, *Die Wichtigsten Instanzen gegen die Graf-Wellhausensche Hypothese* (Poppelauer, Berlin)—written over a generation ago, but still unanswered because unanswerable.

I

The Internal Evidence Against the Critical Theory

Leviticus merely continues the story of the departure from Egypt and of the Children of Israel in the Wilderness. The few incidents in Leviticus, as well as its legislation, point to a sojourn in the Desert of the Sinai Peninsula prior to the occupation of Canaan. A verse such as, " After the doings of the land of Egypt, wherein ye dwelt, shall ye not do ; and after the doings of the land of Canaan, whither I bring you, shall ye not do " (xviii, 3), is in itself decisive in favour of the Mosaic date.

In many passages of the Book, the going forth from Egypt and the manifestation of God's protecting power in the release, are spoken of as events of recent occurrence, fresh in the memory of those who had *experienced* the Divine mercy.

Israel is contemplated as living in tents, and the conditions

Note D

THE BOOK OF LEVITICUS

Its Antiquity and Mosaic Authorship

Both the antiquity and the Mosaic authorship of the Book of Leviticus are denied by Bible Critics. They declare Leviticus to be part of that section of the Pentateuch which they call the " Priestly code " and usually designate by the letter P. This " Priestly code," or P, is supposed to include, besides Leviticus, some portions of Genesis and Exodus (especially the chapters on the Tabernacle) and twenty-eight chapters of Numbers. They maintain that while some portions of P may be earlier than others, they were all edited, or written, by Ezra and his School, and made an integral part of the Law of Moses in the year 444 before the Christian era, or very shortly thereafter.

It must be clearly understood that this idea of a " Priestly code " and of its late origin is nothing more than pure hypothesis, and there is not a shred of evidence to show that it ever constituted a separate work. In fact, the whole Documentary theory as propounded by Julius Wellhausen and his followers—*i.e.*, that the Pentateuch consists of separate " documents," of different date and authorship—rests on unproved assumptions. It is easy to make any theory look plausible, if the facts are selected or trimmed judiciously; and Bible Critics are most judicious both in selecting the facts and in trimming them to suit their purpose. When the facts are against their theory, the facts are altered or pronounced to be a later gloss in the passage in which they occur, or the Critics declare the whole passage to be sheer forgery. Irreconcilable differences between the " documents " are created, leading to a complete reversal of Israel's story. And the principal support for such a topsyturvy presentation of Bible history and religion is the alleged existence of these irreconcilable differences between the " documents." It is all reasoning in a vicious circle.

Outstanding scholars, like Prof. Sayce, have from the first pronounced the Documentary theory of the Pentateuch to be a " baseless fabric of subjective imagination." Others have come to share his view, realising more and more the insuperable objections to the theory of the late origin of the

reflect the age of the Exile. Of course, the language, vocabulary, and style differ considerably from that of the historical parts of the Pentateuch. But this is due to the nature of the subjects treated in Leviticus; *e.g.* sacrifices, leprosy, land laws, as against stories of family life, national history, and moral admonition in the other books. One hundred years ago, Macaulay drafted the Penal Code for India. In that work, his whole manner of writing—vocabulary, sentence-formation and style—is different from that used by him in his History, Essays, Speeches or Ballads. Yet, would anyone question Macaulay's authorship of the Indian Code, or would anyone advance the hypothesis of the existence of five separate Macaulays—one each for the History, Essays, Speeches, Ballads and Code—and living centuries apart from one another?

Bible Critics point to the *Tochacha*, the Admonition in Lev. xxvi, as proof that at any rate that chapter must have been written at a late date, because the punishments foreshadowed in that chapter (*v.* 14–45) were clearly realised in the time of the Babylonian Exile. Those who do not eliminate the Divine from history or from human life, regard the *Tochacha* as belonging to that unique mass of Bible predictions that have been fulfilled to the letter, and that are wholly inexplicable except on the Providential view of human history. But even quite apart from the predictive element in prophecy, there is no reason to doubt the Mosaic authorship of this chapter. Hoffmann has drawn attention to a parallel of the *Tochacha* in the far older code of Hammurabi. One thousand years before Moses, that code concludes with the promise of blessings of the god Shamash for obedience to his law, and with a detailed account of the calamities that would overtake those who are faithless to them. Leviticus xxvi is thus merely another instance of the principle דברה תורה כלשון בני אדם, which the Jewish exegetes of the Middle Ages translated to mean—Scripture chooses those forms of literary expression that would be most effective with the hearers to whom they are addressed.

One more striking circumstance. The Ten Commandments are given on Mt. Sinai, and the promulgation of the other laws takes place in the Wilderness and the plains of Moab. How came they to be attributed to lands *outside* the Holy Land, territories that had no sacred associations for the men of Ezra's age, or for that matter even for the heroes of the Patriarchal age? Surely such a strange,

of life which are presupposed are those of a *camp* (see on Lev. XVII, 3). The Sanctuary is depicted as a temporary structure of a portable nature, such as would be required while the people were wandering in the Wilderness. Leviticus assumes the people to be within reach of the religious centre, and in a position to attend the Sanctuary during the pilgrimage Festivals: in Ezra's time, this was impossible, as the bulk of the people was in Babylon, and another portion had drifted back to Egypt. The ritual of *Azazel* on the Day of Atonement is patently archaic, and had to be modified to meet the conditions of later times; see commentary on Lev. XVI, 22, p. 151.

The priests are always denoted as "Aaron and his sons." Their initial consecration to the priestly office is described (Lev. VIII), to which ceremony "all the congregation" was summoned (ibid. *v.* 3). This is meaningless on the supposition of the late origin of the Book. Furthermore, P exalts the High Priest. In Ezra's age, the High Priests were not worthy of honour, and seem to have been among those that attempted to thwart the work of religious reformation.

Similarly, the story of the blasphemer in Leviticus (XXIV, 10–12) is inexplicable on the Critical theory. A son of an Israelitish woman blasphemes, he is put in ward, but no one knows what punishment is to be meted out for that offence. Compare with this the story of Naboth and his judicial murder for alleged blasphemy in I Kings XXI, which chapter the Critics declare to be centuries older than Leviticus. When Jezebel, by means of perjured witnesses, convicts Naboth of that grave offence, there is not the slightest doubt in the mind of the judges and the people—as little as in Jezebel's own mind—what his punishment is to be. Now, if we were to admit that the narrative of the blasphemer was indeed written, or even "edited," for the benefit of the post-Exilic community, is it reasonable to assume that in those days there would be doubt as to the penalty for blasphemy?

The evidence of the *language* of Leviticus precludes a late date of composition. Riehm, Delitzsch, Dillmann and Hoffmann have demonstrated that it cannot truthfully be said to show traces of Exilic or post-Exilic times. The technical terms of the sacrificial regulations point to hoary antiquity, and are linguistically derived from ancient Arabic and Minaean (Hommel). There is in Leviticus an entire absence of neo-Babylonian or Persian loan-words that would

as the followers of Ezra—on the assumption of the Critics—keep on making new additions to it for at least a century after his death!

The improbability of Ezra attempting to pass off his work as the work of Moses, or of his succeeding in such a hypothetical attempt, will be considerably increased, when we realise the lack of agreement between the "Priestly code" and the conditions that confronted Ezra and his generation. P brings many things that could have been only of archaeological interest. Its largest section deals with the portable Sanctuary in the Wilderness; but in Ezra's time, the Tabernacle, the Ark, the Urim and Thummim had long ceased to exist. The tithe-laws as given in P are intended for a large body of Levites and a small number of priests, in the proportion of ten Levites to one priest. But the Books of Ezra and Nehemiah tell us, that in the community under Ezra's spiritual guidance, there were, on the contrary, twelve *priests* to one Levite! And yet Ezra is alleged by the Critics to have spent fourteen years, from 458—444, in the adaptation of the older legal enactments to the conditions of the community in Palestine (Oxford Hexateuch, I, 187).

Even more strange, on the theory of the Critics, is the absence of *all* reference in the "Priestly code" to the burning religious problems of the returned exiles, such as intermarriage. Ezra is crushed by grief and despair when he realises the extent of the evil in the new community. "And when I heard this thing, I rent my garments and my mantle, and plucked off the hair of my head and of my beard, and sat down . . . . I fell upon my knees and spread out my hands unto the Lord my God." He then set about the work of reformation; he called upon the nobles and people to put away their strange wives. They answer with a loud voice, "As thou hast said, so must we do"; and they enter upon the covenant, so fateful for the future of Israel and of monotheism. But to all this matter of intermarriage, which was of vital concern to Ezra and his School, there is not the slightest reference in the very legislation, which, we are asked to believe, was produced for the salvaging of the community from the mortal danger of absorption among the heathens. No less than two chapters in the "Priestly code" (Lev. XVIII and XX) are devoted to the subject of prohibited marriages; but not a word to the question which shook the post-Exilic community to its foundations. Surely an unaccountable omission—if the Critics are right.

" inconvenient," unnatural tradition is not likely to have been *invented*, but is based on fact. And if so, the events associated with that tradition could only have taken place in Mosaic times.

II

Improbability of the Critical Theory

It is evident that if the Critical account of the origin and promulgation of the so-called Priestly code is accepted, it is necessary to attribute deliberate fraud to Ezra. The Critics do not feel this moral difficulty, because the avowed object of many of the Critics has for a long time been to " deprive Israel of its halo," and to degrade its saints and heroes. But even those who do not recoil from attributing fraud to the sacred writers, should weigh the sheer *improbability* of the introduction of a new code in the manner put forward by the Critical theory.

> " It is utterly out of the question, that a body of laws, never before heard of, could be imposed upon the people as though they had been given by Moses centuries before; and that they could have been accepted and obeyed by them, notwithstanding the fact that these laws imposed new and serious burdens, set aside established usages to which the people were devotedly attached, and conflicted with the interests of powerful classes of the people " (W. H. Green).

Thus, on the theory of the Critics, tithes of corn, oil, and cattle for the support of the Levitical order had never before been heard of; yet the people submit to the new burdens without dissent. The Book of Nehemiah shows that there was a strongly disaffected party and a religiously faithless party in Jerusalem; yet no one raises a doubt. The Book of Deuteronomy was in the hands of at least the priests; yet even the hostile members of that body do not attempt to ward off the alleged new legislation by appealing to Deuteronomy xiii, 1, " What thing soever I command you, that shall ye observe to do; *thou shalt not add thereto*, nor diminish from it." Even the Samaritans—then the bitterest enemies of Ezra and the Jews—are supposed to receive " Ezra's Torah " as the undoubted work of Moses, and seem to keep on changing and enlarging it,

Moses is proof absolute that no such Law was ever promulgated in the days of Moses; but non-observance of the Law after the death of Josiah does not prove the non-existence of the Law in Josiah's time. In other words, "witnesses are reliable when they testify in favour of the Critics; but their veracity is promptly impeached, if their testimony is on the other side" (Baxter). For departures from statutory law in exceptional circumstances, see *Exodus*, p. 546.

And as for the second consideration, viz., the silence of the Historical books, that is an even feebler support for the Critical position. A few examples will illustrate its feebleness. Thus, none of the Prophets speaks of the Ten Commandments, and there are exceeding few references to Sabbath, New Moon, or circumcision outside the Pentateuch; and yet no responsible historian doubts the existence of these institutions in ancient Israel. As for the Day of Atonement, the first clear and unmistakable mention of it after the Pentateuch is in Roman times by Josephus! Furthermore, all Critics admit that the Passover and the Feast of Weeks existed in Israel since the earliest days. The Feast of Weeks, however, is nowhere named in the Historical books of the Bible; and Passover only twice, and then only in connection with exceptional conditions. An examination of the passages in which Passover is alluded to (Josh. v and II Kings xxiii) shows conclusively that, but for these exceptional conditions, viz., that the Festival had for a long time fallen into neglect, there would have been no record of its celebration. Would, in that case, the silence of the Bible have been valid evidence that Passover was unknown until after the Exile? Similarly, wherever the Sabbath is referred to outside the Pentateuch, it is nearly always in passages where the Israelites are rebuked for desecrating the holy day. Had the Sabbath been duly observed by the Israelites, none of the Prophets would have had occasion to mention it. The fact, then, that the Day of Atonement is never alluded to in the Historical books is really *evidence in favour of its regular observance*.

Critics dwell on the fact that the Day of Atonement is not mentioned in I Kings viii, 65, which describes the celebration of the dedication of Solomon's Temple. That celebration lasted a fortnight, during which period the tenth of the seventh month occurred, and there is no record that the festivities were suspended for that day. But neither is there in that chapter any indication that the popular rejoicings

There is, furthermore, no provision in P for the singers, porters, Nethinim, and Levites of Ezra's day. "The musical services of the Temple are as much beyond its line of vision as the worship of the Synagogue." In view of the minute way in which Leviticus regulates worship for the Mosaic generation, is it conceivable that, if Leviticus were a product of Ezra's age, there would be in it nothing directly bearing on the manner of contemporary worship?

III

The Argument from Silence

A favourite argument against the early date of Leviticus is the so-called argument from silence. It is somewhat as follows:—Throughout the period of the Judges and Kings, we find that the precepts of the Book of Leviticus were violated; hence, they could not then have existed. Furthermore, it is alleged that there is no explicit reference to them in the historical books of Judges, Samuel and Kings—another supposed proof that they could not have been known.

As to the first consideration, even cases of flagrant violation do not disprove the existence of the law as laid down in Leviticus. Neither a Jewish law, nor any other law, necessarily presupposes universal compliance with its terms. All historical experience is against it. It is unnecessary to point to modern laws of incontestable and universally acknowledged existence that are accompanied by open and organised violation. And the same is true of ancient laws, even of those believed to have Divine sanction. Take the prohibition of image-worship in the Ten Commandments. Canon Charles has aptly pointed out that for fifteen centuries the whole of Christendom disregarded it, and half of the Christian Church is still disregarding it. If violation of a law were proof of its non-existence, then the Second Commandment has to this day not yet been given! In fact, the Critics themselves note that the existence and the disregard of a law-book may very well go together. Deuteronomy became known—they hold—in the year 620, during the reign of king Josiah. It was observed during his lifetime; but immediately after his death, it was totally disregarded. The attitude of the Critics is therefore as follows:—non-observance of the Law in the ages after

thing else, the more developed must be later than the less developed, out of which, on the principle of Evolution, it has gradually grown. As the Priestly code (Leviticus and Numbers) shows the most ramified sacrificial enactments, it must be the latest of all the documents of the Pentateuch." We are even told that there is a clear evolution from the simple to the complex in sacrifice, a straight line of development from the Prophetic document (JE) to Deuteronomy (D), from Deuteronomy (D) to Ezekiel, and from Ezekiel to the Priestly code (P).

If there ever was an instance when the saying was true that "theories are vast soap-bubbles with which the grown-up children of Learning amuse themselves, while the ignorant public stand gazing on and dignify these vagaries by the name of Science," that instance is Evolution in sacrifice. In the first place, the straight line of evolution—JE, D, Ezekiel and P—turns out to be anything but straight. It is now generally admitted by the Critics that the "Priestly code"—or at any rate its most important constituent, the Holiness chapters—is far from being the latest of the series. Instead of being the culmination of the chain, it is the *source* of Ezekiel. Ezekiel is saturated with the phraseology of Leviticus XVII-XXVI, and he takes for granted an acquaintance therewith on the part of his Babylonian hearers. But Leviticus is not only older than Ezekiel's half-ideal and half-allegorical vision of the constitution of the New Jerusalem, it is older than Deuteronomy; for the law of leprosy in Lev. XIII is the basis of Deuteronomy XXIV, 8, and Deuteronomy XII presupposes Lev. XVII.

In the second place, the whole idea of evolution *does not apply to a field of human history like the institution of sacrifice.* In the realm of language, for example, it is not true to say that, on the one hand, the more simple the language, the more primitive it is; nor, on the other hand, the more complex it is, the later is its appearance in the life or any ethnic group. Thus, Anglo-Saxon, with its five cases and eight declensions of the noun, is immeasurably more complicated than its direct lineal descendant, modern English; even as Latin is far more complex than Italian. The same holds true in the development of ritual laws. Besides, the statement that Leviticus must be the latest sacrificial legislation, because its ritual laws are the most elaborate, is quite against the evidence of primitive cultures. "It does not appear that very simple systems of law and

were moderated on the Sabbath day. Are we to argue that the Sabbath was unknown? We have here but another instance that, in regard to the feasts and fasts, Scripture does not record what is usual and normal, but only what is unusual and abnormal. This also explains Nehemiah VIII. That chapter describes the unusual events in the seventh month of the year 444, among them the observance of the Feast of Tabernacles on the 15th, "for since the days of Joshua the son of Nun unto that day had not the children of Israel done so" (*v.* 17). It is silent in regard to the Day of Atonement, because evidently there had been no interruption in its observance, as it is quite unlikely that the priests ever allowed their supreme function in the Temple service on that day to fall into abeyance. The fast described in Nehem. IX was not a substitute for the Day of Atonement. It was a special fast for special evils. It was a day of prayer and contrition, on which the people confessed the "iniquities of their fathers" as well as their own. There is not the slightest analogy to the Day of Atonement. It was a fast supplementary to it, called forth by the uniqueness of the circumstances.

What we can deduce from the Biblical data is that past history is repeating itself at the present time. Just as many modern Jews who neglect the Sabbath and Festivals, adhere to Yom Kippur, so in the periods of religious decadence in the past, the Israelites seem to have hallowed the Day of Atonement while ignoring the other Festivals.

IV

"Evolution" in Sacrifice

"Those who advocate revolutionary ideas, either in government, in scholarship or in religion, must show good cause and their arguments must possess overwhelming force. The proof must be clear, strong and conclusive, without a shadow of suspicion in its reality or its sufficiency." None can gainsay the reasonableness of this demand put forward by an impartial judge of the Critical views, nor the lamentable failure of those views to meet this reasonable demand. "But," it is said, "these new views are in line with the principle of Evolution. In ritual, as in every-

code—would be sufficient to refute this. "And ye shall take you on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook: *and ye shall rejoice before the Lord your God seven days.*" (Lev. XXIII, 40). The very men whom the Critics would turn into the makers of the "Priestly code" soothe the people when weeping over their sins on that historic New Year's Day (Nehemiah VIII) with the words: "This day is holy unto the Lord your God; mourn not nor weep. Go your way, eat the fat and drink the sweet, and send portions to the poor: *for the joy of the Lord is your strength.*"

Even more astounding is the statement, in effect, that the sense of sin was unknown in Israel before the days of Ezra! It is sufficient to point to the agonised cry in Micah VI, 6 and 7:—

> "Wherewith shall I come before the LORD . . . .
> Shall I give my firstborn for my transgression,
> The fruit of my body for the sin of my soul?"

Surely, if the semi-heathen worshipper of whom Micah speaks felt such a sense of guilt, the loyal Israelite did not have to wait for Ezra to invent sin and guilt offerings to ease his soul. And were not penitential psalms written in Babylon some two thousand years before Ezra's date? So far from sin and guilt offerings being of quite late date, they are distinctly mentioned in pre-Exilic times (*e.g.*, II Kings XII, 17); and, for that matter, are never mentioned in any post-Exilic Prophet. There is no truth whatsoever in the statements that P assigns "an enormous importance" to the sin offering, or that peace offerings were in post-Exilic times practically banished. In the most exhaustive sacrificial catalogue in the "Priestly Code" (Numbers VII), the other sacrifices outnumber sin offerings in the proportion of seventeen to one!

Probably the strangest argument of all for the lateness of P is, that Ezekiel and his circle wrote down from memory the pre-existent Temple usage; for "so long as the cult lasted, no sacrificial code was needed." This is contrary both to reason and historical analogy. It is contrary to reason to maintain "that the laws of sacrificial worship should have first been written down, or even invented, during the Exile in Babylon, when there was no longer any sacrificial worship" (Dillmann). It is also contrary to historical analogy. Written regulations for the existing sacrificial cult existed in Egypt, Babylonia and Phoenicia.

One concluding consideration. Sacrificial usages and

observance do belong to very primitive societies, but rather the contrary " (Rawlinson).

The case for " evolution " in Biblical sacrifice is furthermore based by its advocates on a series of dogmatic assumptions which are not only not borne out by the facts but are in direct contradiction of the facts. Among those unwarranted assumptions are the following : that in ancient Israel *every* slaughter for food was an act of sacrificial worship ; that originally there was unlimited freedom of altar-building ; that early sacrifices were all joyful feasts, with a total absence of any underlying reference to sin ; and that sin and guilt offerings are late inventions, the fruit of the " monotonous seriousness " of the so-called Priestly code.

Hoffmann, Wiener and especially Baxter in his masterly *Sanctuary and Sacrifice*, have subjected these assumptions to an annihilating examination and shown their utter falsity.

As to sacrifice and slaughter being absolutely synonymous terms, Wiener refers to Exod. xxi, 37 (" If a man steal an ox, or a sheep, and kill it "), and he asks, Does the Legislator contemplate the *sacrifice* of stolen animals and of places made holy as the result ? To ask the question is to reveal the utter absurdity of the Critical contention on this point.

To proceed to the next assumption of the Critics. The statement that there was unrestricted altar-building, and consequent multiplicity of sanctuaries in ancient Israel, rests upon a mistranslation of Exodus xx, 24. בכל המקום does not mean, " in every place," but " in whatever place " (Graetz). That is, in whatever place God would designate for worship—Shiloh, Gibeon, Jerusalem —an altar might be erected, and sacrificial worship would there be considered legitimate. Such permission of *successive* places of worship, till the building of the Central Sanctuary in Jerusalem, is something quite different from a recognition of *simultaneous* sanctuaries in different places.

The charge that the strict regulations concerning the sacrificial cult killed all the spontaneous joy which characterised ancient Israelite worship, implies a partiality on the part of the Critics for the lawless licence, foul sensuality and unrestrained jollity of the heathen merry-makings—half-sacrifices, half-picnics—that were not infrequent in times of national apostasy. For nothing is further from the truth than to say that the Torah did, or does, kill joy. One commandment alone—that concerning Tabernacles, and found in the so-called Priestly

traditions such as we find in Leviticus are not confined to Israel, but are admittedly very ancient, going back to pre-Mosaic times. The Critics themselves tell us that sacrifice was of old the natural and universal expression of religious homage; that religion without sacrificial cult was unthinkable throughout antiquity; and they admit that "heathen sacrificial worship was a constant menace to morals and monotheism" (Wellhausen). If, therefore, there was any Divine choice of Israel at all, and if Moses can be spoken of as Israel's God-sent Leader out of physical and spiritual bondage, is it not of all things the most natural that Israel's manner of Divine Service should through him be freed from everything foul, cruel, immoral and idolatrous? (Baxter). But for such regulation at the hand of Moses, of what is admitted by all to have been the universal expression of religious homage, his mission would assuredly have failed. Without the Legislation which was eventually to banish everything debasing either to morals or monotheism from sacrificial worship, his work would have disappeared in the sands of the desert; with that Legislation, it issues in eternity.

סדר

ההפטרות

לספר ויקרא

THE HAFTORAHS

FOR

THE BOOK OF LEVITICUS.

1096

John Bartholomew & Son, Ltd. Edinburgh

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth.

Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

[*Sephardim conclude each Haftorah with the words :—*

Our Redeemer! The Lord of Hosts is his name, the Holy One of Israel.]

After the Lesson from the Prophets, the Maftir says the following :—

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory ; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honour and for glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

[Sephardim conclude each Haftorah with the words :—

[גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

After the Lesson from the Prophets, the Maftir says the following :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים צַדִּיק בְּכָל־הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא־יָשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה. בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל־כִּסְאוֹ לֹא־יֵשֶׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ. כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד:

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאֶרֶת. עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

THE HAFTORAHS

Or the Lessons from the Prophets

I. VAYYIKRA

Isaiah xliii, 21–xliv, 23

43 21. The people which I formed for myself, that they shall set forth my praise. 22. Yet thou hast not called upon me, O Jacob; but thou

that they shall set forth my praise. Through their righteousness to which worship of God should lead them, and through the Divine purpose revealed in their history. The proclamation and advancement of God's honour is the sole reason of Israel's existence.

22–25. But Israel failed to serve God, and showed ingratitude instead of thankful praise. Not as a reward for the offerings it has brought, but in spite of sins punished and now freely forgiven, is God's mercy to be shown to Israel.

22. *not called upon me.* They did not seek God in prayer. As in many modern circles to-day, there was then an alarming subsidence of the sense of worship. "The statement is of course general, and is doubtless true of the majority of exiles; it does not exclude the existence of a believing minority which poured out its heart in prayer to God" (Cheyne).

thou hast been weary of me. As in the days of Micah (vi, 3) and Malachi (i, 13), Israel became weary of its Faith and Law. There are epochs in Jewish history when men's souls are parched and dry, when Israel forgets God, and a weariness of everything appertaining to Jewish Duty and Destiny takes possession of Israel's spirit.

סדר ההפטרות

הפטרת ויקרא

ישעיה מג

מג 21 עַם־זוּ יָצַרְתִּי
22 לִי תְּהִלָּתִי יְסַפֵּרוּ׃ וְלֹא־אֹתִי קָרָאתָ יַעֲקֹב כִּי־יָגַעְתָּ בִּי

VAYYIKRA

ISAIAH XLIII, 21–XLIV, 23

The Sedrah presents detailed instructions of service in the Tabernacle leading to obedience to God. The Haftorah deplores Israel's neglect of all worship. It is addressed to the Jews deported to Babylon after the first destruction of Jerusalem. Israel has been utterly careless of God : but He, for his own sake, forgives Israel's iniquities, redeems Jacob, and will glorify Himself in Israel.

These chapters form part of the second half of the Book of Isaiah (see *Genesis*, p. 435). The question of their authorship will be discussed in the volume on *Deuteronomy*, as nearly all of its Haftorahs are taken from that portion of Isaiah.

21–25. THE MISSION OF ISRAEL

21. *the people which I formed for myself.* Or, " this people have I formed for myself " (Ibn Ezra ; AV). Israel is an essential part of creation. By its life and history, Israel is to set forth the existence of spiritual values and a Divine purpose in the Universe: without which spiritual values, life would be meaningless ; and without which Divine purpose, the material Universe would, morally speaking, be no better than primeval chaos, *tohu va-bohu.*

hast been weary of me, O Israel. 23. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not made thee to serve with offerings, nor wearied thee with frankincense. 24. Thou hast bought me no sweet cane with money, neither hast thou satiated me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. 25. I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. 26. Put me in remembrance; let us plead together: set thou forth thy cause, that thou mayest be

for mine own sake. Because God is merciful and gracious, forgiving iniquity, transgression and sin (Exod. XXXIV, 6f), God Himself takes the initiative in blotting out Israel's transgressions. This is an advance on the teaching even of Hosea and Jeremiah. To Isaiah, God is tender as a mother, (chap. LXVI, 13) with spontaneous and unconditional and unquenchable love. "For Mine own sake" may have the additional meaning, "that My Name be not profaned." God will restore Israel, not because Israel deserved restoration, but because God's Glory demanded it. This restoration will, however, be accompanied by spiritual renewal; see the Haftorah of Sabbath Parah, p. 456.

v. 25 embodies the fundamental proclamation of Judaism that there is no other Saviour beyond God. R. Akiba deepened and enlarged this teaching in the words: "Happy are ye, O Israel! Before Whom do you purify yourselves and Who is it that purifieth you? Your Father Who is in Heaven."

26–28. GOD OFFERS ISRAEL A FREE PARDON: ISRAEL HESITATES TO ADMIT THE NEED OF IT

26. *put me in remembrance.* A touch of irony. "Remind me of aught in your favour I have overlooked. Set forth any argument to justify your conduct."

23 יִשְׂרָאֵל׃ לֹא־הֵבֵיאתָ לִּי שֵׂה עֹלֹתֶיךָ וְזִבְחֶיךָ לֹא כִבַּדְתָּנִי
24 לֹא הֶעֱבַדְתִּיךָ בְּמִנְחָה וְלֹא הוֹגַעְתִּיךָ בִּלְבוֹנָה׃ לֹא־קָנִיתָ
לִי בַכֶּסֶף קָנֶה וְחֶלֶב זְבָחֶיךָ לֹא הִרְוִיתָנִי אַךְ הֶעֱבַדְתַּנִי
כה בְּחַטֹּאתֶיךָ הוֹגַעְתַּנִי בַּעֲוֹנֹתֶיךָ׃ אָנֹכִי אָנֹכִי הוּא מֹחֶה
26 פְּשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר׃ הַזְכִּירֵנִי נִשָּׁפְטָה

כתיב מלא ו v. 24.

23. *the small cattle.* lit. "the sheep"; the daily morning and evening sacrifice.

I have not made thee to serve with offerings. Though on Babylonian soil no sacrifice could be offered, yet the attitude of mind and heart of which the sacrifices were to be but the outward symbol, is absent from the life of the people. This verse is often misunderstood. There is here no repudiation of sacrifice (Duhm); otherwise, it would destroy the whole sense of the Prophet's reproach (Marti). The Prophet addresses the people in Babylonian Exile, when the whole sacrificial system is suspended (Ibn Ezra). Though God does not there impose burdensome sacrifices upon Israel, *nevertheless* they do not call upon His Name. See Additional Note A, "Do the Prophets Oppose Sacrifice?" p. 44.

frankincense. Generally accompanied meal-offerings; see Lev. II.

24. *sweet cane.* A scented reed, probably a constituent of the anointing oil (Exod. xxx, 23).

satiated me with the fat. See Lev. III, 3. A bold anthropomorphism.

thou hast made me to serve with thy sins. An even bolder anthropomorphism. Instead of loyal obedience, Israel not only took its whole duty to God lightly, but laid on Him the load of its aggravated guilt. He was compelled to mete out punishment when He yearned to scatter salvation.

25. *I, even I, am he that blotteth out thy transgressions.* I, against whom ye have sinned, will forgive you spontaneously, and *unsought for.* "A verse of perfect tenderness, which reveals the tragedy of all sin. The pathos of the situation is that Israel has despised love, a love which forgave and will still forgive" (Skinner).

justified. 27. Thy first father sinned, and thine interpreters have transgressed against me. 28. Therefore I have profaned the holy princes, and I have made Jacob a devoted thing, and Israel a reviling.

44 1. Yet now hear, O Jacob my servant; and Israel, whom I have chosen: 2. thus saith the LORD that made thee, and formed thee from the womb, who will help thee: Fear not, O Jacob my servant; and thou, Jeshurun, whom I have chosen. 3. For I will pour water upon the thirsty land, and streams upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: 4. and they shall

are restored and refreshed by rain, so will the Divine Spirit revive the parched soul of Israel, and awaken its children to the glory of belonging to Israel.

1. *now hear.* The good tidings of the Prophet.

2. *from the womb.* From the time when the nation was born, at the Red Sea, the fire of true Religion had never been altogether extinct in Israel.

fear not. On account of past failure, or present inability to visualise the blessed future predicted.

Jeshurun. lit. "The Upright One." A poetic title of affection and honour for Israel (Deut. XXXII, 15).

3. *upon the thirsty land.* As the thirsty land is thus made fertile, so will I pour My spirit upon you and make you fruitful in righteousness and service.

my spirit. *i.e.* knowledge and fear of God; Isa. XI, 2, 3; Joel, II, 28. "Exile to the ancients meant national death. The life-giving spirit must first of all reawaken an Israelitish feeling, so that the thought of belonging to Jacob or Israel, and to Israel's God, is a source of pride and happiness" (Cheyne).

27 אֶחָד סַפֵּר אַתָּה לְמַעַן תִּצְדָּק׃ אָבִיךָ הָרִאשׁוֹן חָטָא
28 וּמְלִיצֶיךָ פָּשְׁעוּ בִי׃ וַאֲחַלֵּל שָׂרֵי קֹדֶשׁ וְאֶתֵּנָה לַחֵרֶם
יַעֲקֹב וְיִשְׂרָאֵל לְגִדּוּפִים׃

Cap. XLIV. מד

מד 2 א וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בְּחַרְתִּי בּוֹ׃ כֹּה־אָמַר
יְהוָה עֹשְׂךָ וְיֹצֶרְךָ מִבֶּטֶן יַעְזְרֶךָּ אַל־תִּירָא עַבְדִּי יַעֲקֹב
3 וְיְשֻׁרוּן בְּחַרְתִּי בּוֹ׃ כִּי אֶצֹק־מַיִם עַל־צָמֵא וְנֹזְלִים עַל־
4 יַבָּשָׁה אֶצֹק רוּחִי עַל־זַרְעֶךָ וּבִרְכָתִי עַל־צֶאֱצָאֶיךָ׃ וְצָמְחוּ

27. *thy first father.* Most Jewish commentators explain the reference to be to Adam; more probably Jacob is meant (Hosea XII, 8f).

thy interpreters. Or, "intercessors" (AJ). The Prophets and Teachers, the expounders of God's Word and Will; Jer. XXIII, 11f; I Kings XXII, 10f. If even patriarch and prophet have sinned, how much more the mass of the people! From first to last, Israel had fully deserved the punishment that finally overwhelmed it.

transgressed. lit. "played the rebels." This is still Israel's spiritual tragedy to-day. The very men who should show forth to the world its truth and beauty are often in rebellion against Jewish Teaching and the whole Jewish Life.

28. *I have profaned.* Or, "I will profane" (Targum, RV Text); cause them to lose their sacred dignity with the destruction of the Temple.

the holy princes. Consecrated leaders, both princes and priests, who suffered such humiliation at the capture of Jerusalem.

a devoted thing. *i.e.* an object of utter destruction.

and Israel a reviling. Among the nations (Kimchi).

Chapter XLIV

1–5. Promise of Revival

Israel's weariness of God is only a passing phase in its history. Even as trees and plants, withered by drought,

spring up among the grass, as willows by the watercourses. 5. One shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

6. Thus saith the LORD, the King of Israel, and his redeemer the LORD of hosts: I am the first, and I am the last; and beside me there is no God. 7. And who, as I, can proclaim? let him declare it, and set it in order for me, since I appointed the ancient people; and the things that are coming, and that shall come to pass, let them declare unto them. 8. Fear ye not, neither be afraid: have I not declared unto thee of old, and shewed it? and ye are my witnesses. Is there a God beside me? yea, there is no Rock; I know not any. 9. They that fashion a graven

fall of the idolatrous nations; or, "the people of antiquity," the first inhabitants of the world (Ibn Ezra). According to the first translation, prophecy is stated to have been continuous since Israel was formed into a nation; according to the latter, the succession of prophets goes back to the creation of man.

8. *Rock.* Striking figure for God as Refuge and Shelter; cf. Isa. XXVI, 4.

9–20. THE ABSURDITY OF IDOL-MAKING

The prophet repeatedly returns to this theme because, it seems, idolatry had not yet altogether ceased among the exiles; or, readiness "to come to terms" with idolatry "began to make itself felt among the younger generation born in Babylon."

ה בְּבֵין חָצִיר כַּעֲרָבִים עַל־יִבְלֵי־מָיִם׃ זֶה יֹאמַר לַיהוָה
אָנִי וְזֶה יִקְרָא בְשֵׁם־יַעֲקֹב וְזֶה יִכְתֹּב יָדוֹ לַיהוָה וּבְשֵׁם
6 יִשְׂרָאֵל יְכַנֶּה׃ כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ
יְהוָה צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹהִים׃
7 וּמִי־כָמֹנִי יִקְרָא וְיַגִּידָהּ וְיַעַרְכָהּ לִי מְשׂוּמִי עַם־עוֹלָם
8 וְאֹתִיּוֹת וַאֲשֶׁר תָּבֹאנָה יַגִּידוּ לָמוֹ׃ אַל־תִּפְחֲדוּ וְאַל־
תִּרְהוּ הֲלֹא מֵאָז הִשְׁמַעְתִּיךְ וְהִגַּדְתִּי וְאַתֶּם עֵדַי הֲיֵשׁ
9 אֱלוֹהַּ מִבַּלְעָדָי וְאֵין צוּר בַּל־יָדָעְתִּי׃ יֹצְרֵי־פֶסֶל כֻּלָּם

4. *they . . . as willows.* Israel's offspring shall be regenerated, even as the withered plants are restored by rain. There is here no reference to proselytes who shall join Israel's Faith, as some commentators believe.

5. *I am the* LORD's. Showing sacred pride in Israel and the God of Israel.

shall call himself by the name of Jacob. Priding himself on belonging to the Holy People (Ibn Ezra).

another shall subscribe with his hand. A sign of public self-dedication to the service of the true God.

surname himself. Or, "use for a title" (Cheyne). The name *Israelite* will be deemed the highest and most flattering of human titles.

6–23. GOD'S GREATNESS AND SUPREMACY ARE BEYOND CHALLENGE

6. *first, and . . last.* There is no God before Him and none after Him. "Grander than even His pre-eminence in space is His pre-eminence in time" (Duhm).

7. *who, as I, can proclaim.* He is the First and the Last, the God presiding over all history; He who from the first knew all future times and events, and summons each to appear at its right moment. He can therefore proclaim, *i.e.* foretell, them, which none of the lifeless idols can do.

ancient people. Heb. עם עולם; either to be translated, "the everlasting People"—a fine and poetical description of Israel (Ewald), here used in reference to the impending

image are all of them vanity; and their delectable things shall not profit: and their own witnesses see not, nor know; that they may be ashamed. 10. Who hath fashioned a god, or molten a graven image that is profitable for nothing? 11. Behold, all that join themselves thereto shall be ashamed; and the workmen, they are of men: let them all be gathered together, let them stand up; they shall fear, they shall be ashamed together. 12. The smith sharpeneth a tool, and worketh in the coals, and fashioneth it with hammers, and worketh it with his strong arm: yea, he is hungry, and his strength faileth; he drinketh no water, and is faint. 13. The carpenter stretcheth out a line; he marketh it out with a pencil; he shapeth it with planes, and he marketh it out with the compasses, and shapeth it after the figure of a man, according to the beauty of a man, to dwell in the house. 14. He heweth him down cedars, and taketh the holm tree and the oak, and strengtheneth for himself one among the trees of the forest: he planteth a fir tree, and the rain doth nourish it. 15. Then shall it be for a man to burn; and he taketh thereof, and warmeth himself; yea, he kindleth it, and baketh bread: yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down

14–17. The Prophet now traces the history of the idol back to the choosing of the wood. The workman uses part of the tree to make a fire, to warm himself and cook his meals, and with the remainder he makes a god!

14. *strengtheneth.* Reareth.

תֹּהוּ וַחֲמוּדֵיהֶם בַּל־יוֹעִילוּ וְעֵדֵיהֶם הֵמָּה בַּל־יִרְאוּ וּבַל־
ט יֵדְעוּ לְמַעַן יֵבֹשׁוּ: מִי־יָצַר אֵל וּפֶסֶל נָסַךְ לְבִלְתִּי הוֹעִיל:
11 הֵן כָּל־חֲבֵרָיו יֵבֹשׁוּ וְחָרָשִׁים הֵמָּה מֵאָדָם יִתְקַבְּצוּ כֻלָּם
12 יַעֲמֹדוּ יִפָּחֲדוּ יֵבֹשׁוּ יָחַד: חָרַשׁ בַּרְזֶל מַעֲצָד וּפָעַל
בַּפֶּחָם וּבְמַקָּבוֹת יִצְּרֵהוּ וַיִּפְעָלֵהוּ בִּזְרוֹעַ כֹּחוֹ גַּם־רָעֵב
13 וְאֵין כֹּחַ לֹא־שָׁתָה מַיִם וַיִּעָף: חָרַשׁ עֵצִים נָטָה קָּו
יְתָאֲרֵהוּ בַּשֶּׂרֶד יַעֲשֵׂהוּ בַּמַּקְצֻעוֹת וּבְמִחוּגָה יְתָאֲרֵהוּ
וַיַּעֲשֵׂהוּ כְּתַבְנִית אִישׁ כְּתִפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת:
14 לִכְרֹת־לוֹ אֲרָזִים וַיִּקַּח תִּרְזָה וְאַלּוֹן וַיֵּאְמֶץ לוֹ בְּעֲצֵי־יָעַר
ש נָטַע אֹרֶן וְגֶשֶׁם יְגַדֵּל: וְהָיָה לְאָדָם לְבָע�ֵר וַיִּקַּח מֵהֶם
וַיָּחֹם אַף־יַשִּׁיק וְאָפָה לֶחֶם אַף־יִפְעַל־אֵל וַיִּשְׁתָּחוּ עָשָׂהוּ

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v. 9. נקד של v. 14. טן זעירא v. 15. קמץ בזיק

9. *vanity.* Or, "confusion." They that fashion idols are faltering, confused men.

delectable things. *i.e.* the idols in which they delight.

shall not profit. Are of no avail.

their own witnesses. Their devotees.

that they may be ashamed. *i.e.* the idol-worshippers. The consequence of their folly is sarcastically stated as if it was the aim and object of their blind unintelligence (Skinner).

11. *all that join themselves.* The worshippers of the idol.

they are of men. They are *but* men.

let them all be gathered together. An ironical exhortation to unite for a combined effort.

12–17. The details of idol-manufacture. It is the description of an eye-witness of the activity in an idol-worship.

12. *he is hungry.* The idol is produced by one who himself grows faint of hunger and thirst in making it!

13. *stretcheth out a line.* To mark off its dimensions on the block of wood.

marketh it out. Draws the outlines of the idol.

to dwell in the house. In a temple or in a private shrine.

thereto. 16. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: 17. and the residue thereof he maketh a god, even his graven image: he falleth down unto it and worshippeth, and prayeth unto it, and saith, Deliver me; for thou art my god. 18. They know not, neither do they consider: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. 19. And none calleth to mind, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? 20. He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

21. Remember these things, O Jacob; and Israel, for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. 22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have

22. *as a cloud.* Which soon passes away because of winds and sun. God's mercy is extended to Israel, in spite of what its deeds deserve. Israel need only turn to God and become conscious of His unconditional, redeeming Love.

16 פֶּסֶל וַיִּסְגֹּד־לָמוֹ׃ חֶצְיוֹ שָׂרַף בְּמוֹ־אֵשׁ עַל־חֶצְיוֹ בָּשָׂר
יֹאכַל יִצְלֶה צָלִי וְיִשְׂבָּע אַף־יָחֹם וְיֹאמַר הֶאָח חַמּוֹתִי
17 רָאִיתִי אוּר׃ וּשְׁאֵרִיתוֹ לְאֵל עָשָׂה לִפְסִלוֹ יִסְגֹּד־לוֹ
18 וְיִשְׁתַּחוּ וְיִתְפַּלֶּל אֵלָיו וְיֹאמַר הַצִּילֵנִי כִּי אֵלִי אָתָּה׃ לֹא
יָדְעוּ וְלֹא יָבִינוּ כִּי טָח מֵרְאוֹת עֵינֵיהֶם מֵהַשְׂכִּיל לִבְּתָם׃
19 וְלֹא־יָשִׁיב אֶל־לִבּוֹ וְלֹא דַעַת וְלֹא־תְבוּנָה לֵאמֹר חֶצְיוֹ
שָׂרַפְתִּי בְמוֹ־אֵשׁ וְאַף אָפִיתִי עַל־גֶּחָלָיו לָחֶם אָצְלָה
בָשָׂר וְאֹכֵל וְיִתְרוֹ לְתוֹעֵבָה אֶעֱשֶׂה לְבוּל עֵץ אֶסְגּוֹד׃
כ רֹעֶה אֵפֶר לֵב הוּתַל הִשֵּׁהוּ וְלֹא־יַצִּיל אֶת־נַפְשׁוֹ וְלֹא
21 יֹאמַר הֲלוֹא־שֶׁקֶר בִּימִינִי׃ זְכָר־אֵלֶּה יַעֲקֹב וְיִשְׂרָאֵל
כִּי עַבְדִּי־אָתָּה יְצַרְתִּיךָ עֶבֶד־לִי אַתָּה יִשְׂרָאֵל לֹא תִנָּשֵׁנִי׃
22 מָחֵיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ׃

יחזר ו v. 17.

17. *the residue thereof he maketh a god.* The application is not limited to idolaters. We have here a satire on "residual religion." Religion with its obligations as the last consideration, receiving fragments only of time and thought and substance after all other desires are satisfied.

18. *he hath shut their eyes.* Only total intellectual blindness can account for such folly.

19. *abomination.* The contemptuous word for "idol."

20. *he feedeth on ashes.* Or, "feeding on ashes, a deceived heart, etc." (Driver). Feeding on ashes is a proverbial phrase for resting content with what is essentially unreal, disappointing.

hath turned him aside. i.e. hath led him astray.

deliver his soul. Free himself from his error.

21–23. Conclusion

21. *these things.* The facts just enunciated, and the sublime words of *v.* 6–8, that God is Israel's Redeemer, and that there is none besides Him.

redeemed thee. 23. Sing, O ye heavens, for the LORD hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and will glorify himself in Israel.

II. TZAV

JEREMIAH VII, 21–VIII, 3; IX, 22, 23

7 21. Thus saith the LORD of hosts, the God of Israel: Add your burnt offerings unto your sacrifices, and eat ye flesh. 22. For I spake not

It was spoken by Jeremiah in the year 608 B.C.E. to some solemn gathering of the people in the Temple-area. His denunciation of mere mechanical performance of acts of worship; of the superstition that the Temple ritual could be a guarantee of security, while the people were divorced from obedience to the Moral Law; and his prediction of national disaster, which only whole-hearted repentance could avert, infuriated both priests and people, and placed him in imminent risk of death (see Jer. XXVI).

21–28. God ever demanded obedience rather than sacrifice, but Israel has not taken to heart this teaching.

21. *add your burnt-offerings . . . and eat ye flesh.* Burnt-offerings were wholly consumed in the flames of the Altar and were not to be eaten by the worshipper (Lev. I, 9). The Prophet bids the people treat them as if, like peace-offerings, they could be eaten by the worshipper. "For all God cares"—he in effect says to them—"you may eat the one along with the other, because both burnt-offerings and peace-offerings, when offered by guilty hands, have no value in His eyes"! They are then merely so much "flesh," having no sacred significance whatsoever.

23 רָנּוּ שָׁמַיִם כִּי־עָשָׂה יְהוָה הָרִיעוּ תַּחְתִּיּוֹת אֶרֶץ פִּצְחוּ
הָרִים רִנָּה יַעַר וְכָל־עֵץ בּוֹ כִּי־גָאַל יְהוָה יַעֲקֹב וּבְיִשְׂרָאֵל
24 יִתְפָּאָר׃

הפטרת צו

ירמיה ו ח

ן 21 כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
22 עֹלוֹתֵיכֶם סִפּוּ עַל־זִבְחֵיכֶם וְאִכְלוּ בָשָׂר׃ כִּי לֹא־דִבַּרְתִּי

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v. 23. קמץ בו״ק v. 24. מאתי ק

I have redeemed thee. The perfect tense is used because the redemption is already accomplished in the decree of God.

23. *sing.* The redemption of Israel is of such profound meaning in the religious history of mankind that all creation utters a jubilant cry over it.

lower parts. The abysses of earth.

will glorify himself. Israel shall become a crown of glory in His hands.

TSAV

JEREMIAH VII, 21–VIII, 3 ; IX, 22, 23

(On the Sabbath preceding Passover, Sabbath Hagadol, the Haftorah on p. 472 is read).

For the life and teachings of Jeremiah, see *Exodus*, p. 468.

The Sedrah continues the laws regulating sacrifice : the Haftorah reveals the object of sacrifice and of all outward worship ; *i.e.* to deepen the inward sense of religion and to stimulate to a holy life. It proclaims the uselessness of worship when combined with unholiness and unrighteousness.

unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: 23. but this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people: and walk ye in all the way that I command you, that it may be well with you. 24. But they hearkened not, nor inclined their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward and not forward. 25. Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my servants the prophets, daily rising up early and sending them: 26. yet they hearkened not unto me, nor inclined their ear, but made their neck stiff: they did worse than their fathers.

this portion of Jeremiah as the Lesson from the Prophets in connection with Lev. VI–VIII, thus supporting the view that sacrifices are but secondary" (Streane).

23. *hearken . . . well with you.* A free paraphrase of Exod. XIX. 3–6; Deut. V, 16.

24. *but they hearkened not.* Does not necessarily refer to the generation that went out of Egypt, whose lovingkindness the Prophet praises in Jer. II, 2.

backward and not forward. To desert the path of faithfulness and righteousness, no matter under what new or attractive name, is always *to go backward.*

25. *daily rising up early and sending them.* Better, "*sending them early every day*" (Friedlander); "daily in good time and often" (Rashi, Kimchi).

אֶת־אֲבוֹתֵיכֶם וְלֹא צִוִּיתִים בְּיוֹם הוֹצִיאִי אוֹתָם מֵאֶרֶץ
מִצְרָיִם עַל־דִּבְרֵי עוֹלָה וָזָבַח: כִּי אִם־אֶת־הַדָּבָר הַזֶּה 23
צִוִּיתִי אוֹתָם לֵאמֹר שִׁמְעוּ בְקוֹלִי וְהָיִיתִי לָכֶם לֵאלֹהִים
וְאַתֶּם תִּהְיוּ־לִי לְעָם וְהָלַכְתֶּם בְּכָל־הַדֶּרֶךְ אֲשֶׁר אֲצַוֶּה
אֶתְכֶם לְמַעַן יִיטַב לָכֶם: וְלֹא שָׁמְעוּ וְלֹא־הִטּוּ אֶת־אָזְנָם 24
וַיֵּלְכוּ בְּמֹעֲצוֹת בִּשְׁרִרוּת לִבָּם הָרָע וַיִּהְיוּ לְאָחוֹר וְלֹא
כה לְפָנִים: לְמִן־הַיּוֹם אֲשֶׁר יָצְאוּ אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם
עַד הַיּוֹם הַזֶּה וָאֶשְׁלַח אֲלֵיכֶם אֶת־כָּל־עַבְדַי הַנְּבִיאִים
יוֹם הַשְׁכֵּם וְשָׁלֹחַ: וְלוֹא שָׁמְעוּ אֵלַי וְלֹא הִטּוּ אֶת־אָזְנָם 26
וַיְקַשׁוּ אֶת־עָרְפָּם הֵרֵעוּ מֵאֲבוֹתָם: וְדַבַּרְתָּ אֲלֵיהֶם אֶת־ 27

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v. 22. חציאו קרי

22. *I spake not . . . . . concerning burnt offerings.* The commandments that God gave to Israel at the Going out of Egypt were the laws at Sinai; and the laws of sacrifice are not among the laws of primary importance that constitute the Decalogue. עיקר המצוה לא היתה על דברי עולה וזבח (Kimchi) אלא שמעו בקולי והייתם לי לעם Others regard this verse as merely an extreme antithetical expression of the truth that "to obey is better than sacrifice" (I Sam. xv, 22). The Prophet proclaims that sacrifice can be no substitute for justice and mercy, and that, compared with the latter, it is altogether of minor importance. But Jeremiah by no means opposed sacrifice brought in the right spirit. In his picture of the Restoration (Jer. xxxiii, 18), due place is given to Temple worship and priestly sacrifices. See Additional Note A, Do the Prophets oppose Sacrifice? p. 44.

Jeremiah's passionate conviction that the moral laws should have precedence over ceremonial law was at no time altogether lost sight of in Israel. This is recognised even by some Christian commentators. "In general it may be said the obedience to the Moral Law always ranked first, and sacrifices were, as is here taught, wholly worthless when offered by the immoral. The Jews read in their Services

27. And thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. 28. And thou shalt say unto them, This is the nation that hath not hearkened to the voice of the LORD their God, nor received instruction: truth is perished, and is cut off from their mouth.

29. Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on the bare heights; for the LORD hath rejected and forsaken the generation of his wrath. 30. For the children of Judah have done that which is evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to defile it. 31. And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into my mind. 32. Therefore, behold, the days come, saith the LORD, that

Hinnom (afterwards Gehenna) became the term for the later conception of "hell."

to burn their sons. Moloch-worship was introduced. The fact that the neighbouring nations—Phoenicians and Moabites—sacrificed their first-born to their gods, was sufficient reason for Manasseh and the worldly-minded among the Israelites to imitate the horrors of religious savagery.

neither came it into my mind. It seems that the "Progressives" of that day even quoted Scripture for their purpose, and distorted the ancient command concerning the first-born in order to support their hideous innovations.

כָּל־הַדְּבָרִים הָאֵלֶּה וְלֹא יִשְׁמְעוּ אֵלֶיךָ וְקָרָאתָ אֲלֵיהֶם
28 וְלֹא יַעֲנוּכָה׃ וְאָמַרְתָּ אֲלֵיהֶם זֶה הַגּוֹי אֲשֶׁר לוֹא־שָׁמְעוּ
בְּקוֹל יְהוָה אֱלֹהָיו וְלֹא לָקְחוּ מוּסָר אָבְדָה הָאֱמוּנָה
29 וְנִכְרְתָה מִפִּיהֶם׃ גֵּז נִזְרֵךְ וְהַשְׁלִיכִי וּשְׂאִי עַל־
ל שְׁפָיִם קִינָה כִּי מָאַס יְהוָה וַיִּטֹּשׁ אֶת־דּוֹר עֶבְרָתוֹ׃ כִּי־
עָשׂוּ בְנֵי־יְהוּדָה הָרַע בְּעֵינַי נְאֻם־יְהוָה שָׂמוּ שִׁקּוּצֵיהֶם
31 בַּבַּיִת אֲשֶׁר־נִקְרָא שְׁמִי־עָלָיו לְטַמְּאוֹ׃ וּבָנוּ בָּמוֹת הַתֹּפֶת
אֲשֶׁר בְּגֵיא בֶן־הִנֹּם לִשְׂרֹף אֶת־בְּנֵיהֶם וְאֶת־בְּנֹתֵיהֶם בָּאֵשׁ
32 אֲשֶׁר לֹא צִוִּיתִי וְלֹא עָלְתָה עַל־לִבִּי׃ לָכֵן הִנֵּה יָמִים

28. *truth.* Or, "faithfulness" to God (Altschul).

from their mouth. So hardened have they become that faithfulness not only is dead in their hearts, but they do not even make pretence to it in their speech (Kimchi). Hypocrisy is the tribute of vice to virtue; they do not recognise the necessity of even lip-homage to truth.

29–viii, 3. The nation's hideous sin and its impending doom—destruction of the living and desecration of the dead.

29. *cut off thine hair.* As a sign of mourning.

generation of his wrath. Upon which His wrath is destined to be poured out.

30. *their abominations.* The idols; lit. "detestable things," set up in the Temple by Manasseh (II Kings xxi, 3-7, xxiii, 4–12). During the long reign of that king, heathendom became the established religion in Jerusalem. All the foul impurities, gruesome rites, and unspeakable practices of ancient idolatry were fostered; the laws and precepts of Israel alone were proscribed. Shameful images were erected in the Temple itself.

31. *the high places of Topheth.* Where hideous cults with human sacrifices, especially of children, were carried on.

valley of the son of Hinnom. Heb. *Ge-Hinnom.* So called after a former owner. By reason of its evil repute as the place of human sacrifice, and later as the receptacle and burning-place of the refuse of the city, the name Ge-

it shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter: for they shall bury in Topheth, till there be no place to bury. 33. And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. 34. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride: for the land shall become a waste.

8 1. At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: 2. and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face

בָּאִים נְאֻם־יְהוָה וְלֹא־יֵאָמֵר עוֹד הַתֹּפֶת וְגֵיא בֶּן־הִנֹּם
כִּי אִם־גֵּיא הַהֲרֵגָה וְקָבְרוּ בְתֹפֶת מֵאֵין מָקוֹם׃ וְהָיְתָה 33
נִבְלַת הָעָם הַזֶּה לְמַאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבֶהֱמַת הָאָרֶץ
וְאֵין מַחֲרִיד׃ וְהִשְׁבַּתִּי | מֵעָרֵי יְהוּדָה וּמִחֻצוֹת יְרוּשָׁלַם 34
קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה קוֹל חָתָן וְקוֹל כַּלָּה כִּי לְחָרְבָּה
תִּהְיֶה הָאָרֶץ׃

ח א בָּעֵת הַהִיא נְאֻם־יְהוָה וְהוֹצִיאוּ אֶת־עַצְמוֹת מַלְכֵי־יְהוּדָה
וְאֶת־עַצְמוֹת שָׂרָיו וְאֶת־עַצְמוֹת הַכֹּהֲנִים וְאֶת | עַצְמוֹת 2
הַנְּבִיאִים וְאֶת עַצְמוֹת יוֹשְׁבֵי־יְרוּשָׁלַם מִקִּבְרֵיהֶם׃ וְשִׁטְחוּם
לַשֶּׁמֶשׁ וְלַיָּרֵחַ וּלְכֹל | צְבָא הַשָּׁמַיִם אֲשֶׁר אֲהֵבוּם וַאֲשֶׁר
עֲבָדוּם וַאֲשֶׁר הָלְכוּ אַחֲרֵיהֶם וַאֲשֶׁר דָּרְשׁוּם וַאֲשֶׁר
הִשְׁתַּחֲוּ לָהֶם לֹא יֵאָסְפוּ וְלֹא יִקָּבֵרוּ לְדֹמֶן עַל־פְּנֵי הָאֲדָמָה

ח׳ 1. v. יוציאו קרי

32. *the valley of Slaughter.* The place where they slaughtered their innocent children shall be the scene of their own slaughter.

no place to bury. The bodies will lie unburied.

33. *fray.* Frighten. The corpses will lie untended on the ground with none to scare away the birds.

Chapter VIII

1. *they shall bring out.* The enemies of Israel who are the instruments of the coming Divine punishment. The enemy will even open the tombs of the kings, not for the treasure buried with them, but to desecrate the bones of the dead rulers.

the bones of the priests. Of Baal.

2. *host of heaven.* The worship of sun, moon and stars was another Babylonian cult introduced by Manasseh.

whom they have loved. To regard as gods (Altschul). The heavenly hosts look down in cold indifference and powerlessness on the insults heaped upon their former worshippers!

of the earth. 3. And death shall be chosen rather than life by all the residue that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

9 °22. Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: 23. but let him that glorieth glory in this, that he understandeth, and knoweth me, that I am the LORD which exercise lovingkindness, judgement, and righteousness, in the earth: for in these things I delight, saith the LORD.

°*In English Bibles, this is v.* 23.

things that are of eternal worth. Higher than all worldly wisdom and power is true knowledge of God, as the Fountain of Lovingkindness and Justice.

lovingkindness. Precedes "judgement and righteousness." Elsewhere in Scriptures it even precedes "truth" (חסד ואמת). Truth, justice and righteousness must all be spoken and acted in *lovingkindness;* otherwise, they cease to be truth, justice and righteousness; cf. *Exodus* p. 393.

for in these things I delight. God's delight is in those who train their hearts to imitate the Divine Attributes of Lovingkindness, Justice and Righteousness.

3 יְהוּ׃ וְנִבְחַר מָוֶת מֵחַיִּים לְכֹל הַשְּׁאֵרִית הַנִּשְׁאָרִים מִן
הַמִּשְׁפָּחָה הָרָעָה הַזֹּאת בְּכָל־הַמְּקֹמוֹת הַנִּשְׁאָרִים אֲשֶׁר

22 4 ט הַדַּחְתִּים שָׁם נְאֻם יְהוָה צְבָאוֹת׃ כֹּה ׀ אָמַר
יְהוָה אַל־יִתְהַלֵּל חָכָם בְּחָכְמָתוֹ וְאַל־יִתְהַלֵּל הַגִּבּוֹר

23 בִּגְבוּרָתוֹ אַל־יִתְהַלֵּל עָשִׁיר בְּעָשְׁרוֹ׃ כִּי אִם־בְּזֹאת יִתְהַלֵּל
הַמִּתְהַלֵּל הַשְׂכֵּל וְיָדֹעַ אוֹתִי כִּי אֲנִי יְהוָה עֹשֶׂה חֶסֶד מִשְׁפָּט
וּצְדָקָה בָּאָרֶץ כִּי־בְאֵלֶּה חָפַצְתִּי נְאֻם־יְהוָה׃

ט׳. v. 23. למדנחאי ומשאם

3. ***and death shall be chosen.*** So great will be the misery of the generation that is exiled. Fortunately, the Prophet's worst apprehensions were not realised. Time softened the utter despair of the first exiles. Jeremiah himself was yet to advise them to build houses and rear families; Jer. XXIX, 5f.

family. Poetically used for "people."

Chapter IX, 22, 23

In order that the Haftorah close on a note of encouragement, these verses are added, which give the practical conclusion drawn from God's righteous dealings with His people. The people have been trusting in false values. It is not the wiles of statecraft, strong battalions, or vast wealth that are the real and permanent foundations of a national life; as little as worldly wisdom, power, and riches, are in themselves the guarantors of happiness or peace in the life of the individual.

23. ***let him that glorieth glory in this.*** If one must glory one should at least glory not in ephemeral things but in

III. SHEMINI

II Samuel VI, 1–VII, 17

6 1. And David again gathered together all the chosen men of Israel, thirty thousand. 2. And David arose, and went with all the people that were with him, from Baale Judah, to bring up from thence the ark of God, whereupon is called the Name, even the name of the LORD of hosts that dwelleth between the cherubim. 3. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in the hill: and Uzzah and Ahio, the sons

1. *again.* Refers to the assembly at Hebron that was convened for David's coronation, described in II Sam. v, 1.

all the chosen men. David wished to interest the leading men of Israel in his sacred enterprise; cf. I Chron. XIII.

2. *from Baale Judah.* The phrase is an abbreviated one, meaning, "They went from Baale Judah whither they had come to bring thence the Ark" (Kimchi). Baale Judah is another name for Kirjath-jearim (*i.e.* the City of Forests), about half-way between Jerusalem and Ashdod near the Mediterranean coast.

to bring up. Jerusalem is on higher ground than Kirjath-jearim.

dwelleth between the cherubim. See Exod. XXV, 22.

3. *a new cart.* The first attempt to bring the Ark to Mount Zion failed through want of reverence on the part of those transporting it. It should not have been carried in a common way on a waggon. It should have been borne on the shoulders of Levites (Num. III, 29f).

in the hill. Better, *on the hill;* in or near the town of Kirjath-jearim.

הפטרת שמיני

שמואל ב ו

ן א וַיֹּסֶף עוֹד דָּוִד אֶת־כָּל־בָּחוּר בְּיִשְׂרָאֵל שְׁלֹשִׁים אָלֶף׃
2 וַיָּקָם ו וַיֵּלֶךְ דָּוִד וְכָל־הָעָם אֲשֶׁר אִתּוֹ מִבַּעֲלֵי יְהוּדָה
לְהַעֲלוֹת מִשָּׁם אֵת אֲרוֹן הָאֱלֹהִים אֲשֶׁר־נִקְרָא שֵׁם שֵׁם
3 יְהוָה צְבָאוֹת יֹשֵׁב הַכְּרֻבִים עָלָיו׃ וַיַּרְכִּבוּ אֶת־אֲרוֹן
הָאֱלֹהִים אֶל־עֲגָלָה חֲדָשָׁה וַיִּשָּׂאֻהוּ מִבֵּית אֲבִינָדָב אֲשֶׁר

SHEMINI

II Samuel VI, 1–VII, 17

After restoring the unity of the nation, David consolidated it by establishing a capital, Jerusalem. But that impregnable natural fastness was destined to be far more than the royal residence of Judah and the political centre of the tribes of Israel. "She was to be the City of God; and this sacred character, which has been hers ever since, was stamped upon her by David himself. His vision went beyond the immediate foundation to the issues that lay in time to come" (Marx-Margolis). It was his first care to bring back the sacred Ark from the out-of-the-way country town to which, a generation earlier, the Philistine conquerors had taken it, and to install it in his newly acquired capital.

The Sedrah describes the consecration of the Tabernacle in the Wilderness; the Haftorah tells of the transportation of the Ark of the Covenant. An untoward and tragic incident marks both Sedrah and Haftorah. The death of Nadab and Abihu in the Sedrah is a warning that no kind of caprice can be tolerated in the service of God. The same lesson is enforced in the Haftorah by the death of Uzzah, who was guilty of irreverence towards God's Majesty.

of Abinadab, drave the new cart. 4. And they brought it out of the house of Abinadab, which was in the hill, with the ark of God: and Ahio went before the ark. 5. And David and all the house of Israel played before the LORD with all manner of instruments made of cyprus wood, and with harps and with psalteries, and with timbrels, and with castanets, and with cymbals. 6. And when they came to the threshing-floor of Nacon, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen were restive. 7. And the anger of the LORD was kindled against Uzzah; and God smote him there for his rashness; and there he died by the ark of God. 8. And David was displeased, because the LORD had broken forth upon Uzzah: and he called that place Perez-uzzah, unto this day. 9. And David was afraid of the LORD that day; and he said, How shall the ark of the LORD come unto me? 10. So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite. 11. And the ark of the LORD remained in the house of Obed-edom the Gittite three months; and the LORD blessed Obed-edom, and all his house. 12. And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the city of David with joy. 13. And it was so, that when they that

בַּגִּבְעָה וְעֻזָּא וְאַחְיוֹ בְּנֵי אֲבִינָדָב נֹהֲגִים אֶת־הֶעָגָלָה
4 חֲדָשָׁה: וַיִּשָּׂאֻהוּ מִבֵּית אֲבִינָדָב אֲשֶׁר בַּגִּבְעָה עִם אֲרֹן
ה הָאֱלֹהִים וְאַחְיוֹ הֹלֵךְ לִפְנֵי הָאָרֹן: וְדָוִד ו וְכָל־בֵּית
יִשְׂרָאֵל מְשַׂחֲקִים לִפְנֵי יְהוָה בְּכָל עֲצֵי בְרוֹשִׁים וּבְכִנֹּרוֹת
6 וּבִנְבָלִים וּבְתֻפִּים וּבִמְנַעֲנְעִים וּבְצֶלְצְלִים: וַיָּבֹאוּ עַד־
גֹּרֶן נָכוֹן וַיִּשְׁלַח עֻזָּה אֶל־אֲרוֹן הָאֱלֹהִים וַיֹּאחֶז בּוֹ כִּי
7 שָׁמְטוּ הַבָּקָר: וַיִּחַר־אַף יְהוָה בְּעֻזָּה וַיַּכֵּהוּ שָׁם הָאֱלֹהִים
8 עַל־הַשַּׁל וַיָּמָת שָׁם עִם אֲרוֹן הָאֱלֹהִים: וַיִּחַר לְדָוִד עַל
אֲשֶׁר פָּרַץ יְהוָה פֶּרֶץ בְּעֻזָּה וַיִּקְרָא לַמָּקוֹם הַהוּא פָּרֶץ
9 עֻזָּה עַד הַיּוֹם הַזֶּה: וַיִּרָא דָוִד אֶת־יְהוָה בַּיּוֹם הַהוּא
י וַיֹּאמֶר אֵיךְ יָבוֹא אֵלַי אֲרוֹן יְהוָה: וְלֹא־אָבָה דָוִד לְהָסִיר
אֵלָיו אֶת־אֲרוֹן יְהוָה עַל־עִיר דָּוִד וַיַּטֵּהוּ דָוִד בֵּית עֹבֵד־
11 אֱדֹם הַגִּתִּי: וַיֵּשֶׁב אֲרוֹן יְהוָה בֵּית עֹבֵד אֱדֹם הַגִּתִּי
שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה אֶת־עֹבֵד אֱדֹם וְאֶת־כָּל־
12 בֵּיתוֹ: וַיֻּגַּד לַמֶּלֶךְ דָּוִד לֵאמֹר בֵּרַךְ יְהוָה אֶת־בֵּית עֹבֵד
אֱדֹם וְאֶת־כָּל־אֲשֶׁר־לוֹ בַּעֲבוּר אֲרוֹן הָאֱלֹהִים וַיֵּלֶךְ דָּוִד

ז. 7. פתח באתנח

7. *and God smote him there.* For this act of undue familiarity. The regulations surrounding Tabernacle and Temple were to deepen the sense of God's Holiness and of reverence for Him. The Ark was in especial degree the sign of His Presence. "It has been surmised that Uzzah was crushed by a sudden and violent movement of the waggon bearing the Ark" (Ottley).

8. *and David was displeased.* Unlike Aaron who submitted to God's will in silence, David resented the judgment which God had inflicted, and in a petulant spirit abandoned the enterprise.

Perez-uzzah. That is, the breach of Uzzah.

10. *the Gittite.* So called, because he probably came from Gath-Rimmon, a Levitical city (Josh. xxi, 25).

bare the ark of the LORD had gone six paces, he sacrificed an ox and a fatling. 14. And David danced before the LORD with all his might; and David was girded with a linen ephod. 15. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. 16. And it was so, as the ark of the LORD came into the city of David, that Michal the daughter of Saul looked out at the window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. 17. And they brought in the ark of the LORD, and set it in its place, in the midst of the tent that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. 18. And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the name of the LORD of hosts. 19. And he dealt among all the people, even among the whole multitude of Israel, both to men and women, to every one a cake of bread, and a portion of wine, and a cake of raisins. So all the people departed every one to his house. (*Sephardim conclude here*).

she despised him in her heart. Her pride revolted against the unseemliness, as she thought it, of a king breaking through conventional decorum to dance in front of a religious procession.

19. *dealt among all the people.* Divided among those who accompanied the Ark to its destination.

וַיַּעַל אֶת־אֲרוֹן הָאֱלֹהִים מִבֵּית עֹבֵד אֱדֹם עִיר דָּוִד
13 בְּשִׂמְחָה: וַיְהִי כִּי צָעֲדוּ נֹשְׂאֵי אֲרוֹן־יְהוָה שִׁשָּׁה צְעָדִים
14 וַיִּזְבַּח שׁוֹר וּמְרִיא: וְדָוִד מְכַרְכֵּר בְּכָל־עֹז לִפְנֵי יְהוָה
15 וְדָוִד חָגוּר אֵפוֹד בָּד: וְדָוִד וְכָל־בֵּית יִשְׂרָאֵל מַעֲלִים
16 אֶת־אֲרוֹן יְהוָה בִּתְרוּעָה וּבְקוֹל שׁוֹפָר: וְהָיָה אֲרוֹן יְהוָה
בָּא עִיר דָּוִד וּמִיכַל בַּת־שָׁאוּל נִשְׁקְפָה ו בְּעַד הַחַלּוֹן
וַתֵּרֶא אֶת־הַמֶּלֶךְ דָּוִד מְפַזֵּז וּמְכַרְכֵּר לִפְנֵי יְהוָה וַתָּב�ז
17 לוֹ בְּלִבָּהּ: וַיָּבִאוּ אֶת־אֲרוֹן יְהוָה וַיַּצִּגוּ אֹתוֹ בִּמְקוֹמוֹ
בְּתוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לוֹ דָּוִד וַיַּעַל דָּוִד עֹלוֹת לִפְנֵי
18 יְהוָה וּשְׁלָמִים: וַיְכַל דָּוִד מֵהַעֲלוֹת הָעוֹלָה וְהַשְּׁלָמִים
19 וַיְבָרֶךְ אֶת־הָעָם בְּשֵׁם יְהוָה צְבָאוֹת: וַיְחַלֵּק לְכָל־הָעָם

13. *when they that bare the ark.* With staves on the shoulders of the Levites; see I Chron. xv. The requirements of the Law were now observed.

he sacrificed an ox. Because he saw his action now did not incur Divine displeasure. All were again swayed by religious joy. David himself flung aside all the ordinary restraints of royalty.

14-19. In a great popular celebration in which the king himself took a leading part, the Ark is brought to Jerusalem. Many are of opinion that the words of Psalm xxiv,

> Lift up your heads, O ye gates;
> And be ye lift up, ye everlasting doors:
> That the King of Glory shall come in,

were composed and sung on the occasion of that great celebration.

14. *with a linen ephod.* Not in his royal robes, but in the dress of a priest ministering before the Ark.

16. *Michal.* The only discordant note was the contemptuous greeting of his wife, the haughty daughter of Saul, who condemns his enthusiastic demeanour.

20. Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! 21. And David said unto Michal, It was before the LORD, which chose me above thy father, and above all his house, to appoint me prince over the people of the LORD, over Israel: therefore will I play before the LORD. 22. And I will be yet more vile than thus, and will be base in mine own sight; but of the handmaids which thou hast spoken of, of them shall I be had in honour. 23. And Michal the daughter of Saul had no child unto the day of her death.

7 1. And it came to pass, when the king dwelt in his house, and the LORD had given him rest from all his enemies round about, 2. That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. 3. And Nathan said to the

1. *had given him rest.* Recalling words in Deut. XII, 10–11. David felt that the duty now fell on him, to build a permanent Central Sanctuary.

2. *Nathan the prophet.* The fearless prophet who played such an important part in the lives of both David and Solomon.

within curtains. *i.e.* in a tent. He is struck by the contrast of his own palace of cedar with the simple tent which contained the Ark.

לְכָל־הַמָּן יִשְׂרָאֵל לְמֵאִישׁ וְעַד־אִשָּׁה לְאִישׁ חַלַּת לֶחֶם
אַחַת וְאֶשְׁפָּר אֶחָד וַאֲשִׁישָׁה אַחַת וַיֵּלֶךְ כָּל־הָעָם אִישׁ
כ לְבֵיתוֹ׃ וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ׃ וַתֵּצֵא מספיקין ספרדים
מִיכַל בַּת־שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם
מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו
21 כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים׃ וַיֹּאמֶר דָּוִד אֶל־מִיכַל לִפְנֵי
יְהוָה אֲשֶׁר בָּחַר־בִּי מֵאָבִיךְ וּמִכָּל־בֵּיתוֹ לְצַוֹּת אֹתִי נָגִיד
22 עַל־עַם יְהוָה עַל־יִשְׂרָאֵל וְשִׂחַקְתִּי לִפְנֵי יְהוָה׃ וּנְקַלֹּתִי
עוֹד מִזֹּאת וְהָיִיתִי שָׁפָל בְּעֵינָי וְעִם־הָאֲמָהוֹת אֲשֶׁר אָמַרְתְּ
23 עִמָּם אִכָּבֵדָה׃ וּלְמִיכַל בַּת־שָׁאוּל לֹא־הָיָה לָהּ יֶלֶד עַד
יוֹם מוֹתָהּ׃
ז ✱ וַיְהִי כִּי־יָשַׁב הַמֶּלֶךְ בְּבֵיתוֹ וַיהוָה הֵנִיחַ־לוֹ מִסָּבִיב מִכָּל־
2 אֹיְבָיו׃ וַיֹּאמֶר הַמֶּלֶךְ אֶל־נָתָן הַנָּבִיא רְאֵה נָא אָנֹכִי
יוֹשֵׁב בְּבֵית אֲרָזִים וַאֲרוֹן הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הַיְרִיעָה׃

כציל v. 23. ספקא באמצע פסוק ibid. עיכ v. 19

20. *to bless his household.* Or, "to greet his family" (Moffatt).

vain fellows. Worthless fellows. She had the folly to despise, and the cruelty to ridicule, him.

21–22. David retorts that, for the sake of the Lord who had elevated him above her father's house, he would find honour in still humbler abasement.

23. *had no child.* The greatest cause of sorrow to an Eastern woman. Perhaps an explanation of her coldness and heartlessness.

Chapter VII

David's desire to build a Temple. The Prophet's message is that not David shall build a house unto God, but God shall build a "house" (*i.e.* a dynasty) for David.

king, Go, do all that is in thine heart; for the LORD is with thee. 4. And it came to pass the same night, that the word of the LORD came unto Nathan, saying, 5. Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? 6. For I have not dwelt in an house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7. In all places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why have ye not built me an house of cedar? 8. Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the pasture, from following the sheep, that thou shouldest be leader over my people, over Israel: 9. And I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a great name, like unto the name of the great ones that are in the earth. 10. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first. 11. And as

10. *I will appoint a place.* Better, *I have appointed . . . have planted . . . and they dwell in their own place.*
be moved no more. Better, *shall not be moved any more.*

3 וַיֹּאמֶר נָתָן אֶל־הַמֶּלֶךְ כֹּל אֲשֶׁר בִּלְבָבְךָ לֵךְ עֲשֵׂה כִּי
4 יְהוָה עִמָּךְ׃ וַיְהִי בַּלַּיְלָה הַהוּא ׃ וַיְהִי דְבַר־
ה יְהוָה אֶל־נָתָן לֵאמֹר׃ לֵךְ וְאָמַרְתָּ אֶל־עַבְדִּי אֶל־דָּוִד
6 כֹּה אָמַר יְהוָה הַאַתָּה תִּבְנֶה־לִּי בַּיִת לְשִׁבְתִּי׃ כִּי לֹא
יָשַׁבְתִּי בְּבַיִת לְמִיּוֹם הַעֲלֹתִי אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם
7 וְעַד הַיּוֹם הַזֶּה וָאֱהְיֶה מִתְהַלֵּךְ בְּאֹהֶל וּבְמִשְׁכָּן׃ בְּכֹל
אֲשֶׁר־הִתְהַלַּכְתִּי בְּכָל־בְּנֵי יִשְׂרָאֵל הֲדָבָר דִּבַּרְתִּי אֶת־אַחַד
שִׁבְטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לִרְעוֹת אֶת־עַמִּי אֶת־יִשְׂרָאֵל
8 לֵאמֹר לָמָּה לֹא־בְנִיתֶם לִי בֵּית אֲרָזִים׃ וְעַתָּה כֹּה־תֹאמַר
לְעַבְדִּי לְדָוִד כֹּה אָמַר יְהוָה צְבָאוֹת אֲנִי לְקַחְתִּיךָ מִן
הַנָּוֶה מֵאַחַר הַצֹּאן לִהְיוֹת נָגִיד עַל־עַמִּי עַל־יִשְׂרָאֵל׃
9 וָאֱהְיֶה עִמְּךָ בְּכֹל אֲשֶׁר הָלַכְתָּ וָאַכְרֶתָה אֶת־כָּל־אֹיְבֶיךָ
מִפָּנֶיךָ וְעָשִׂתִי לְךָ שֵׁם גָּדוֹל כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בָּאָרֶץ׃
וְשַׂמְתִּי מָקוֹם לְעַמִּי לְיִשְׂרָאֵל וּנְטַעְתִּיו וְשָׁכַן תַּחְתָּיו וְלֹא
יִרְגַּז עוֹד וְלֹא־יֹסִיפוּ בְנֵי־עַוְלָה לְעַנּוֹתוֹ כָּאֲשֶׁר בָּרִאשׁוֹנָה׃

4. ז פסקא באמצע פסוק

3. *go, do all that is in thine heart.* Nathan speaks here as a courtier, as one who saw that David was filled with a worthy desire to honour God. That same night he receives the Divine message to David.

5. *shalt thou build?* *i.e.* thou shalt not build. He was not the man to build; he had been, perforce, too much engaged in warfare, had shed too much human blood; I Chron. xxii, 8. Moreover, in spite of appearances, the kingdom was not yet sufficiently safe from hostile efforts to overthrow it, to justify the great undertaking of building a worthy national Temple.

8. *the pasture.* lit. "the habitation," *i.e.* of the sheep and, therefore, the sheep-pen. But more likely the habitation of the shepherd, the shepherd's hut, is intended.

from the day that I commanded judges to be over my people Israel; and I have caused thee to rest from all thine enemies. Moreover the LORD telleth thee that the LORD will make thee an house. 12. When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13. He shall build an house for my name, and I will establish the throne of his kingdom for ever. 14. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; 15. but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. 16. And thine house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever. 17. According to all these words, and according to all this vision, so did Nathan speak unto David.

a whole nation and its history reaches once for all its climax. True, the picture of David does not lack the traits of human frailty, which Israelitish tradition, with a truly admirable sincerity, has neither suppressed nor palliated; but the charm which this personality exercised over all contemporaries without exception has not yet faded for us of later day. The king, who did more for the worldly greatness and earthly power of Israel than any one else, was a genuine Israelite in that he appreciated also Israel's religious destiny: he was no soldier-king, no conqueror of common stamp, no ruler like any one of a hundred others, but he is the truest incorporation of the distinctive character of Israel—a unique personality in the history of the world" (Cornill).

11 וְלִמִן־הַיּוֹם אֲשֶׁר צִוִּיתִי שֹׁפְטִים עַל־עַמִּי יִשְׂרָאֵל וַהֲנִיחֹתִי
לְךָ מִכָּל־אֹיְבֶיךָ וְהִגִּיד לְךָ יְהוָה כִּי־בַיִת יַעֲשֶׂה־לְּךָ יְהוָה:
12 כִּי ׀ יִמְלְאוּ יָמֶיךָ וְשָׁכַבְתָּ אֶת־אֲבֹתֶיךָ וַהֲקִימֹתִי אֶת־זַרְעֲךָ
13 אַחֲרֶיךָ אֲשֶׁר יֵצֵא מִמֵּעֶיךָ וַהֲכִינֹתִי אֶת־מַמְלַכְתּוֹ: הוּא
יִבְנֶה־בַּיִת לִשְׁמִי וְכֹנַנְתִּי אֶת־כִּסֵּא מַמְלַכְתּוֹ עַד־עוֹלָם:
14 אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן אֲשֶׁר בְּהַעֲוֹתוֹ
טו וְהֹכַחְתִּיו בְּשֵׁבֶט אֲנָשִׁים וּבְנִגְעֵי בְנֵי אָדָם: וְחַסְדִּי לֹא
יָסוּר מִמֶּנּוּ כַּאֲשֶׁר הֲסִרֹתִי מֵעִם שָׁאוּל אֲשֶׁר הַסִרֹתִי
16 מִלְּפָנֶיךָ: וְנֶאֱמַן בֵּיתְךָ וּמַמְלַכְתְּךָ עַד־עוֹלָם לְפָנֶיךָ כִּסְאֲךָ
17 יִהְיֶה נָכוֹן עַד־עוֹלָם: כְּכֹל הַדְּבָרִים הָאֵלֶּה וּכְכֹל הַחָזוֹן
הַזֶּה כֵּן דִּבֶּר נָתָן אֶל־דָּוִד:

11. *make thee an house.* Establish your family as a dynasty.

12. *thy seed.* This Divine promise was especially welcome in view of the insecurity of dynasties in Eastern counties, and the fearful tragedies that were often perpetrated to get rid of the old king's family (Blaikie).

13. *he shall build an house.* The word *he* is emphatic, and of course refers to Solomon.

14. *with the rod of men. i.e.* such chastisement as men inflict upon their children to correct and reclaim them, not to destroy them (Speaker's Bible).

16. *shall be made sure. i.e.* permanently established. The Davidic family reigned without interruption for 347 years. It was restored to rulership after the Exile, and continued to the end of the Maccabean dynasty. In the days of the Roman Empire and well into the Middle Ages, the "Patriarchs" of Palestine and Exilarchs of Babylonia prided themselves on their Davidic descent.

"David is the most luminous figure and the most gifted personage in Israelitish history, surpassed in ethical greatness and general historical importance only by Moses, the man of God. He is one of those phenomenal men such as Providence gives but once to a people, in whom

IV. THAZRIA

II Kings iv, 42–v, 19

4 42. And there came a man from Baal-shalishah, and brought the man of God bread of the first-fruits, twenty loaves of barley, and fresh ears of corn in his sack. And he said, Give unto the people, that they may eat. 43. And his servant said, What, should I set this before an hundred men? But he said, Give the people, that they may eat; for thus saith the Lord, They shall eat, and shall leave thereof. 44. So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

5 1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given victory unto Syria: he was also a mighty man of valour, but he was a leper. 2. And the Syrians

42. *Baal-shalishah.* In the country of Ephraim, to the north of Bethel. Fruits ripened there earlier than elsewhere in Palestine.

give unto the people. *i.e.* to the disciples, the "sons of the prophets," who were with him (*v.* 38).

43. *should I set this.* *i.e.* is it not too little for them?

Chapter V. The Healing of Naaman

1. *but he was a leper.* A famous general, great and honoured in the land, but a leper; the *but's* of life can be even more grim and heart-breaking than its *if's*. There was fame and power—and leprosy. It is unlikely that Naaman was a much-envied man. As Naaman retained his command, the malady could not have reached an advanced stage.

הפטרת תזריע

מלכים ב ד ה

ד 42 וְאִישׁ בָּא מִבַּעַל שָׁלִשָׁה
וַיָּבֵא לְאִישׁ הָאֱלֹהִים לֶחֶם בִּכּוּרִים עֶשְׂרִים־לֶחֶם שְׂעֹרִים
43 וְכַרְמֶל בִּצְקְלֹנוֹ וַיֹּאמֶר תֵּן לָעָם וְיֹאכֵלוּ: וַיֹּאמֶר מְשָׁרְתוֹ
מָה אֶתֵּן זֶה לִפְנֵי מֵאָה אִישׁ וַיֹּאמֶר תֵּן לָעָם וְיֹאכֵלוּ כִּי
44 כֹה אָמַר יְהוָה אָכוֹל וְהוֹתֵר: וַיִּתֵּן לִפְנֵיהֶם וַיֹּאכְלוּ וַיּוֹתִרוּ
כִּדְבַר יְהוָה:
ה א וְנַעֲמָן שַׂר־צְבָא מֶלֶךְ־אֲרָם הָיָה אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו
וּנְשֵׂא פָנִים כִּי־בוֹ נָתַן־יְהוָה תְּשׁוּעָה לַאֲרָם וְהָאִישׁ הָיָה
2 גִּבּוֹר חַיִל מְצֹרָע: וַאֲרָם יָצְאוּ גְדוּדִים וַיִּשְׁבּוּ מֵאֶרֶץ

THAZRIA

II Kings IV, 42–V, 19

The Haftorah of this and of the succeeding Sedrah bring incidents from the cycle of tales describing the activities of the Prophet Elisha. There is little resemblance between him and the sublime, storm-compelling personality of his great Master. Unlike Elijah, "he was the friend and counsellor of kings. His deeds were not of wild terror, but of gracious, soothing, homely beneficence, bound up with the ordinary tenor of human life" (Stanley). Many of these tales give us interesting glimpses into the social life of Israel in his day; *e.g.* the stories that form the Haftorah of Vayyera, *Genesis*, 456. Our Haftorah brings two stories—one in which, during the great famine, the scanty bread of a poor man's offering is multiplied, so that Elisha is enabled to feed a hundred of the "sons of the prophets"; and the other, the story of the captain of Syria's host, who is cured of his leprosy by Elisha. This incident connects with the Sedrah which deals with the diagnosis and treatment of that disease.

had gone out in bands, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. 3. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! then would he recover him of his leprosy. 4. And he went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. 5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. 6. And he brought the letter to the king of Israel saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy. 7. And it came to pass when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. 9. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. 10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times,

3 יִשְׂרָאֵל נַעֲרָה קְטַנָּה וַתְּהִי לִפְנֵי אֵשֶׁת נַעֲמָן׃ וַתֹּאמֶר
אֶל־גְּבִרְתָּהּ אַחֲלֵי אֲדֹנִי לִפְנֵי הַנָּבִיא אֲשֶׁר בְּשֹׁמְרוֹן אָז
4 יֶאֱסֹף אֹתוֹ מִצָּרַעְתּוֹ׃ וַיָּבֹא וַיַּגֶּד לַאדֹנָיו לֵאמֹר כָּזֹאת
ה וְכָזֹאת דִּבְּרָה הַנַּעֲרָה אֲשֶׁר מֵאֶרֶץ יִשְׂרָאֵל׃ וַיֹּאמֶר מֶלֶךְ־
אֲרָם לֵךְ בֹּא וְאֶשְׁלְחָה סֵפֶר אֶל־מֶלֶךְ יִשְׂרָאֵל וַיֵּלֶךְ וַיִּקַּח
בְּיָדוֹ עֶשֶׂר כִּכְּרֵי־כֶסֶף וְשֵׁשֶׁת אַלְפִּים זָהָב וְעֶשֶׂר חֲלִיפוֹת
6 בְּגָדִים׃ וַיָּבֵא הַסֵּפֶר אֶל־מֶלֶךְ יִשְׂרָאֵל לֵאמֹר וְעַתָּה כְּבוֹא
הַסֵּפֶר הַזֶּה אֵלֶיךָ הִנֵּה שָׁלַחְתִּי אֵלֶיךָ אֶת־נַעֲמָן עַבְדִּי
7 וַאֲסַפְתּוֹ מִצָּרַעְתּוֹ׃ וַיְהִי כִּקְרֹא מֶלֶךְ־יִשְׂרָאֵל אֶת־הַסֵּפֶר
וַיִּקְרַע בְּגָדָיו וַיֹּאמֶר הֲאֱלֹהִים אָנִי לְהָמִית וּלְהַחֲיוֹת
כִּי־זֶה שֹׁלֵחַ אֵלַי לֶאֱסֹף אִישׁ מִצָּרַעְתּוֹ כִּי אַךְ־דְּעוּ־נָא
ח וּרְאוּ כִּי־מִתְאַנֶּה הוּא לִי׃ וַיְהִי כִּשְׁמֹעַ | אֱלִישָׁע אִישׁ
הָאֱלֹהִים כִּי־קָרַע מֶלֶךְ־יִשְׂרָאֵל אֶת־בְּגָדָיו וַיִּשְׁלַח אֶל־
הַמֶּלֶךְ לֵאמֹר לָמָּה קָרַעְתָּ בְגָדֶיךָ יָבֹא־נָא אֵלַי וְיֵדַע כִּי

2. *in bands.* In marauding bands, raiding the territory of Israel even when no formal war existed between the two peoples. Since the death of Solomon, Syria had become a persistent and implacable foe to Israel.

3. *recover.* Cure; lit. "receive him back"—as the cured leper was received back into the camp and city life from which he had been excluded (Kimchi).

5. *took with him.* As a gift to the Prophet who, as we learn later, would receive nothing at his hands.

ten talents of silver. A very large sum.

6. *recover him of his leprosy.* By using his influence with the Prophet. Only the main point of the letter is quoted. The king of Israel is addressed as a vassal.

7. *rent his clothes.* As at the receipt of bad news. The king trembles at the Syrian's demand, and thinks he is seeking a pretext for war.

and thy flesh shall come again to thee, and thou shalt be clean. 11. But Naaman was wroth, and he went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and wave his hand over the place, and recover the leper. 12. Are not Amanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. 13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? 14. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold now, I know that there is no God in all the earth, but in Israel: now

and teaching. The waters of India and Greece, of Italy and Germany, may be far greater, stronger, clearer; but they cannot restore moral health to the ailing soul of man. In the crises of life, whether of the individual or of humanity, we turn not to the Vedas or Homer, nor to Dante or Goethe, but to the Book of the Psalms.

15. *he returned.* Naaman was grateful. "It is difficult to conceive the transport of a man cured of this most loathsome and humiliating of all earthly afflictions" (Farrar).

9 יֵשׁ נָבִיא בְּיִשְׂרָאֵל: וַיָּבֹא נַעֲמָן בְּסוּסָיו וּבְרִכְבּוֹ וַיַּעֲמֹד
י פֶּתַח־הַבַּיִת לֶאֱלִישָׁע: וַיִּשְׁלַח אֵלָיו אֱלִישָׁע מַלְאָךְ לֵאמֹר
הָלוֹךְ וְרָחַצְתָּ שֶׁבַע־פְּעָמִים בַּיַּרְדֵּן וְיָשֹׁב בְּשָׂרְךָ לְךָ וּטְהָר:
11 וַיִּקְצֹף נַעֲמָן וַיֵּלֶךְ וַיֹּאמֶר הִנֵּה אָמַרְתִּי אֵלַי | יֵצֵא יָצוֹא
וְעָמֹד וְקָרָא בְּשֵׁם־יְהוָה אֱלֹהָיו וְהֵנִיף יָדוֹ אֶל־הַמָּקוֹם
12 וְאָסַף הַמְצֹרָע: הֲלֹא טוֹב אֲבָנָה וּפַרְפַּר נַהֲרוֹת דַּמֶּשֶׂק
מִכֹּל מֵימֵי יִשְׂרָאֵל הֲלֹא־אֶרְחַץ בָּהֶם וְטָהֵרְתִּי וַיִּפֶן
13 וַיֵּלֶךְ בְּחֵמָה: וַיִּגְּשׁוּ עֲבָדָיו וַיְדַבְּרוּ אֵלָיו וַיֹּאמְרוּ אָבִי
דָּבָר גָּדוֹל הַנָּבִיא דִּבֶּר אֵלֶיךָ הֲלוֹא תַעֲשֶׂה וְאַף כִּי־אָמַר
14 אֵלֶיךָ רְחַץ וּטְהָר: וַיֵּרֶד וַיִּטְבֹּל בַּיַּרְדֵּן שֶׁבַע פְּעָמִים
כִּדְבַר אִישׁ הָאֱלֹהִים וַיָּשָׁב בְּשָׂרוֹ כִּבְשַׂר נַעַר קָטֹן וַיִּטְהָר:
טו וַיָּשָׁב אֶל־אִישׁ הָאֱלֹהִים הוּא וְכָל־מַחֲנֵהוּ וַיָּבֹא וַיַּעֲמֹד
לְפָנָיו וַיֹּאמֶר הִנֵּה־נָא יָדַעְתִּי כִּי אֵין אֱלֹהִים בְּכָל־הָאָרֶץ

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v. 9. בסוסיו ק׳ v. 12. אמנה ק׳

11. *Naaman was wroth.* Elisha did not come out to him, and Naaman was enraged that the Prophet was no respecter of persons—in his case. He was especially annoyed at the *simplicity* of the remedy : he expected the Prophet to come out and play the wonder-worker.

12. *Amanah and Pharpar.* His patriotic pride is wounded: why was he bidden to wash in that wretched, turbid, tortuous stream—the Jordan—rather than in the pure and flowing waters of his own native Amanah and Pharpar ?

The Prophet's bidding has a wider meaning than the ephemeral counsel to the ancient Syrian general. Whenever mankind seeks to be cured of moral leprosy, it can gain that cure only in Jordan, only in the rivers of Jewish inspiration

therefore, I pray thee, take a present of thy servant. 16. But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. 17. And Naaman said, If not, yet I pray thee let there be given to thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. 18. In this thing the LORD pardon thy servant; when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the LORD pardon thy servant in this thing. 19. And he said unto him, Go in peace. So he departed from him a little way.

19. *go in peace.* Elisha neither approves nor disapproves. Probably he did not wish to place too great a strain upon the devotion of the new convert. The phrase, "go in peace" means lit. "go *towards* peace." In the ideology of our Sages, the whole of life is a journey towards Peace; only when life is completed has man reached life's goal and entered into real peace. Hence the formula when the mortal remains are committed to the grave: "May he come to his place *in* peace."

16 כִּי אִם־בִּישְׂרָאֵל וְעַתָּה קַח־נָא בְרָכָה מֵאֵת עַבְדֶּךָ: וַיֹּאמֶר
חַי־יְהוָה אֲשֶׁר־עָמַדְתִּי לְפָנָיו אִם־אֶקָּח וַיִּפְצַר־בּוֹ לָקַחַת
17 וַיְמָאֵן: וַיֹּאמֶר נַעֲמָן וְלֹא יִתַּן־נָא לְעַבְדְּךָ מַשָּׂא צֶמֶד
פְּרָדִים אַדְמָה כִּי לוֹא־יַעֲשֶׂה עוֹד עַבְדְּךָ עֹלָה וָזֶבַח
18 לֵאלֹהִים אֲחֵרִים כִּי אִם־לַיהוָה: לַדָּבָר הַזֶּה יִסְלַח
יְהוָה לְעַבְדֶּךָ בְּבוֹא אֲדֹנִי בֵּית־רִמּוֹן לְהִשְׁתַּחֲוֹת שָׁמָּה
וְהוּא נִשָּׁעַן עַל־יָדִי וְהִשְׁתַּחֲוֵיתִי בֵּית רִמֹּן בְּהִשְׁתַּחֲוֹתוֹ
19 בֵּית רִמֹּן יִסְלַח־נָא יְהוָה לְעַבְדְּךָ בַּדָּבָר הַזֶּה: וַיֹּאמֶר
לוֹ לֵךְ לְשָׁלוֹם וַיֵּלֶךְ מֵאִתּוֹ כִּבְרֹת אֶרֶץ:

18. ר כתיב ולא ק

take a present. Accustomed to the ways of heathen priests, he could not imagine that so great a service would be rendered to a wealthy applicant without monetary reward.

16. *I will receive none.* Like Abraham, who would not take even a "shoe-latchet" from the people he befriended (Gen. xiv, 23).

17. *two mules' burden of earth. i.e.* of the Holy Land, for constructing an altar to the God of Israel in Syria. Naaman held the heathen view that a deity was only powerful in the country which recognised him; and, therefore, that, outside of Palestine, God could only be worshipped o. *soil* from Israel's land!

18. *bow myself in the house of Rimmon.* Though he knows that the Lord God of Israel is the only living God, he must accompany his master on state occasions to the temple of *his* god Rimmon. The phrase, *to bow in the house of Rimmon*, has thus become proverbial to indicate unwilling and perfunctory homage, or dangerous and dishonest compromise.

V. METZORA

II KINGS VII, 3–20

7 3. Now there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? 4. If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. 5. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the outermost part of the camp of the Syrians, behold, there was no man there. 6. For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of

4. *fall unto.* Desert to.

if they save us alive. If the Syrians killed them they would be no worse off; but the Syrians might spare their lives.

6. *the noise of a great host.* Thinking that mighty hosts were advancing against them. "It was the result of one of those sudden unaccountable panics to which huge, unwieldy, heterogeneous Eastern armies, which have no organised system of sentries and no trained discipline, are constantly liable" (Farrar). The cradle of the Hittite

הפטרת מצרע

מלכים ב ז

ן 3 וְאַרְבָּעָה אֲנָשִׁים הָיוּ מְצֹרָעִים פֶּתַח
הַשָּׁעַר וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ מָה אֲנַחְנוּ יֹשְׁבִים פֹּה
4 עַד־מָתְנוּ: אִם־אָמַרְנוּ נָבוֹא הָעִיר וְהָרָעָב בָּעִיר וָמַתְנוּ
שָׁם וְאִם־יָשַׁבְנוּ פֹּה וָמֵתְנוּ וְעַתָּה לְכוּ וְנִפְּלָה אֶל־מַחֲנֵה
ה אֲרָם אִם־יְחַיֵּנוּ נִחְיֶה וְאִם־יְמִיתֻנוּ וָמֵתְנוּ: וַיָּקֻמוּ בַנֶּשֶׁף
לָבֹא אֶל־מַחֲנֵה אֲרָם וַיָּבֹאוּ עַד־קְצֵה מַחֲנֵה אֲרָם וְהִנֵּה
6 אֵין־שָׁם אִישׁ: וַאדֹנָי הִשְׁמִיעַ ו אֶת־מַחֲנֵה אֲרָם קוֹל
רֶכֶב וְקוֹל סוּס קוֹל חַיִל גָּדוֹל וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו

METZORA

II Kings VII, 3–20

The theme of this Haftorah is again an incident in the life of Elisha during the siege of Samaria by the Syrians. It tells of four lepers who were facing death in that time of horror. All available food had been consumed, and even the refuse of the streets was sold at famine prices. The inhabitants were in the last stages of despair, and the king learns of women who had arranged to use their children for food! He blames the Prophet Elisha for all these calamities, as the Prophet no doubt encouraged the people to continue the resistance, and the king is determined to put him to death. However, when faced by the Prophet, he is overawed. Elisha then makes the astonishing announcement that the very next day God would send relief, and the famine would be at an end. A courtier standing by breaks out in mockery at the prediction. Signal punishment is announced to overtake him for this act of unbelief.

3. *at the entering in of the gate.* Lepers were not permitted to live in the city. In the circumstances, they would naturally keep as near the entrance as possible.

Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. 7. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. 8 And when these lepers came to the outermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and they came back, and entered into another tent, and carried thence also, and went and hid it.

9. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, punishment will overtake us: now therefore come, let us go and tell the king's household. 10. So they came and called unto the porters of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but the horses tied, and the asses tied, and the tents as they were. 11. And he called the porters; and they told it to the king's household within. 12. And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry;

11. ***he called the porters.*** **The guardians of the city gate called the guardians of the king's gate who told the news within the royal household (Ralbag).**

הִנֵּה שָׂכַר־עָלֵינוּ מֶלֶךְ יִשְׂרָאֵל אֶת־מַלְכֵי הַחִתִּים וְאֶת־
7 מַלְכֵי מִצְרַיִם לָבוֹא עָלֵינוּ: וַיָּקוּמוּ וַיָּנוּסוּ בַנֶּשֶׁף וַיַּעַזְבוּ
אֶת־אָהֳלֵיהֶם וְאֶת־סוּסֵיהֶם וְאֶת־חֲמֹרֵיהֶם הַמַּחֲנֶה כַּאֲשֶׁר
8 הָיָא וַיָּנֻסוּ אֶל־נַפְשָׁם: וַיְהִי הַמְצֹרָעִים הָאֵלֶּה עַד־
קְצֵה הַמַּחֲנֶה וַיָּבֹאוּ אֶל־אֹהֶל אֶחָד וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיִּשְׂאוּ
מִשָּׁם כֶּסֶף וְזָהָב וּבְגָדִים וַיֵּלְכוּ וַיִּטְמְנוּ וַיָּשֻׁבוּ וַיָּבֹאוּ
9 אֶל־אֹהֶל אַחֵר וַיִּשְׂאוּ מִשָּׁם וַיֵּלְכוּ וַיִּטְמְנוּ: וַיֹּאמְרוּ אִישׁ
אֶל־רֵעֵהוּ לֹא־כֵן | אֲנַחְנוּ עֹשִׂים הַיּוֹם הַזֶּה יוֹם־בְּשֹׂרָה
הוּא וַאֲנַחְנוּ מַחְשִׁים וְחִכִּינוּ עַד־אוֹר הַבֹּקֶר וּמְצָאָנוּ
י עָוֹן וְעַתָּה לְכוּ וְנָבֹאָה וְנַגִּידָה בֵּית הַמֶּלֶךְ: וַיָּבֹאוּ
וַיִּקְרְאוּ אֶל־שֹׁעֵר הָעִיר וַיַּגִּידוּ לָהֶם לֵאמֹר בָּאנוּ אֶל־
מַחֲנֵה אֲרָם וְהִנֵּה אֵין־שָׁם אִישׁ וְקוֹל אָדָם כִּי אִם־
הַסּוּס אָסוּר וְהַחֲמוֹר אָסוּר וְאָהָלִים כַּאֲשֶׁר הֵמָּה:
11 וַיִּקְרָא הַשֹּׁעֲרִים וַיַּגִּידוּ בֵּית הַמֶּלֶךְ פְּנִימָה: וַיָּקָם הַמֶּלֶךְ
12 לַיְלָה וַיֹּאמֶר אֶל־עֲבָדָיו אַגִּידָה־נָּא לָכֶם אֶת אֲשֶׁר־עָשׂוּ
לָנוּ אֲרָם יָדְעוּ כִּי־רְעֵבִים אֲנַחְנוּ וַיֵּצְאוּ מִן־הַמַּחֲנֶה

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11. v נא ויקרא

therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall take them alive, and get into the city. 13. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it; behold, they are as all the multitude of Israel that are consumed:) and let us send and see. 14. They took therefore two chariots with horses; and the king sent after the host of the Syrians, saying, Go and see. 15. And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16. And the people went out, and spoiled the camp of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD. 17. And the king appointed the captain on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died as the man of God had said, who spake when the king came down to him. 18. And it came to pass, as the man of God had spoken

17. *on whose hand he leaned.* The king's confidential counsellor.

לְהַחֲבֵה בַּהֹשְׁדָה לֵאמֹר בְּי־יֵצְאוּ מִן־הָעִיר וְנִתְפְּשֵׂם
חַיִּים וְאֶל־הָעִיר נָבֹא: וַיַּעַן אֶחָד מֵעֲבָדָיו וַיֹּאמֶר וְיִקְחוּ־ 13
נָא חֲמִשָּׁה מִן־הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאֲרוּ־בָהּ
הִנָּם כְּכָל־הֲמוֹן יִשְׂרָאֵל אֲשֶׁר נִשְׁאֲרוּ־בָהּ הִנָּם כְּכָל־
הֲמוֹן יִשְׂרָאֵל אֲשֶׁר־תַּמּוּ וְנִשְׁלְחָה וְנִרְאֶה: וַיִּקְחוּ שְׁנֵי 14
רֶכֶב סוּסִים וַיִּשְׁלַח הַמֶּלֶךְ אַחֲרֵי מַחֲנֵה־אֲרָם לֵאמֹר
לְכוּ וּרְאוּ: וַיֵּלְכוּ אַחֲרֵיהֶם עַד־הַיַּרְדֵּן וְהִנֵּה כָל־הַדֶּרֶךְ
מְלֵאָה בְגָדִים וְכֵלִים אֲשֶׁר־הִשְׁלִיכוּ אֲרָם בְּחָפְזָם וַיָּשֻׁבוּ
הַמַּלְאָכִים וַיַּגִּדוּ לַמֶּלֶךְ: וַיֵּצֵא הָעָם וַיָּבֹזּוּ אֶת מַחֲנֵה 16
אֲרָם וַיְהִי סְאָה־סֹלֶת בְּשֶׁקֶל וְסָאתַיִם שְׂעֹרִים בְּשֶׁקֶל
כִּדְבַר יְהוָה: וְהַמֶּלֶךְ הִפְקִיד אֶת־הַשָּׁלִישׁ אֲשֶׁר נִשָּׂעַן 17
עַל־יָדוֹ עַל־הַשַּׁעַר וַיִּרְמְסֵהוּ הָעָם בַּשַּׁעַר וַיָּמָת כַּאֲשֶׁר
דִּבֶּר אִישׁ הָאֱלֹהִים אֲשֶׁר דִּבֶּר בְּרִדֶּת הַמֶּלֶךְ אֵלָיו: וַיְהִי 18

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v. 12. בשדה ק v. 13. המן ק v. 15. בחפזם ק

12. *we shall take them alive.* The king suspects a stratagem on the part of the Syrians to lure him and his army out of the city and capture them.

13. *behold . . . left in it ; behold . . . consumed.* Whether they share the fate of those who are still alive in the city or those who have already perished, they are all destined to the same end—death by starvation. The few horses may, therefore, well be risked in the enterprise.

16. *according to the word of the* LORD. See *v.* 1 and ¤ of this chapter.

17–20. The fulfilment of Elisha's prophecy against the king's officer and his punishment for the scoffing spirit in which he received the Prophet's hopeful words. Scoffing at matters sacred was always regarded by the Jewish Teachers as a heinous offence. "Four classes shall not see God—the scoffer, the liar, the slanderer and the hypocrite" (Talmud).

to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria; 19. and that captain answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? and he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof: 20. it came to pass even so unto him; for the people trode upon him in the gate, and he died.

כְּדַבֵּר אִישׁ הָאֱלֹהִים אֶל־הַמֶּלֶךְ לֵאמֹר סָאתַיִם שְׂעֹרִים
בְּשֶׁקֶל וְסְאָה־סֹלֶת בְּשֶׁקֶל יִהְיֶה כָּעֵת מָחָר בְּשַׁעַר
שֹׁמְרוֹן: וַיַּעַן הַשָּׁלִישׁ אֶת־אִישׁ הָאֱלֹהִים וַיֹּאמַר 19
יְדֹוָה עֹשֶׂה אֲרֻבוֹת בַּשָּׁמַיִם הֲיִהְיֶה כַּדָּבָר הַזֶּה וַיֹּאמֶר
הִנְּךָ רֹאֶה בְּעֵינֶיךָ וּמִשָּׁם לֹא תֹאכֵל: וַיְהִי־לוֹ כֵּן וַיִּרְמְסוּ 20
אֹתוֹ הָעָם בַּשַּׁעַר וַיָּמֹת:

19. *behold, if the* LORD . . . *thing be*? Better, *Behold, the* LORD *is about to make windows in heaven! Can this thing be*? The first utterance is a mocking assertion; the second, an unbelieving question.

20. *for the people trode upon him.* He was knocked down and trampled to death in the rush of the people who were maddened by famine, and hastening to the Syrian camp for food.

VI. ACHAREY MOS

EZEKIEL XXII, 1—19

22 1. Moreover the word of the LORD came unto me, saying, 2. And thou, son of man, wilt thou judge, wilt thou judge the bloody city? then cause her to know all her abominations. 3. And thou shalt say, Thus saith the Lord GOD: A city that sheddeth blood in the midst of her, that her time may come, and that maketh idols against herself to defile her! 4. Thou art become guilty in thy blood that thou hast shed, and art defiled in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore

had left Israel spiritually stunned. Were the Israelites of that generation so morally degenerate—they asked—so especially godless as to have deserved nothing less than national annihilation and all the horrors of siege and exile? "The way of the LORD is not just," many were saying to themselves (Ezek. XVIII, 25). Israel was overwhelmed by doubt as to the existence of a Righteous Ruler of the Universe.

First of all, therefore, Ezekiel deemed it necessary to vindicate the ways of God with Israel. He passes in review the entire past of Israel; and, unlike the other Prophets, he declares it to have been one long chain of ingratitude and sin. The reason for the Prophet's pitiless vehemence is plain: it is only when Israel is *sincerely repentant* of its apostasies and abominations, it is only when Israel sees that its sufferings are the just chastisement of a holy God, that its redemption and resurrection can begin.

הפטרת אחרי מות

יחזקאל כב

כב 2 א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: וְאַתָּה בֶּן־אָדָם הֲתִשְׁפֹּט
הֲתִשְׁפֹּט אֶת־עִיר הַדָּמִים וְהוֹדַעְתָּהּ אֵת כָּל־תּוֹעֲבֹתֶיהָ:
3 וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה עִיר שֹׁפֶכֶת דָּם בְּתוֹכָהּ
4 לָבוֹא עִתָּהּ וְעָשְׂתָה גִלּוּלִים עָלֶיהָ לְטָמְאָה: בְּדָמֵךְ אֲשֶׁר־

ACHAREY MOS

Ezekiel XXII, 1–19

For Ezekiel's life and message, see *Genesis*, p. 508; *Exodus*, pp. 476 and 532; and the introductions to Haftorahs Parah and Hachodesh in this volume, pp. 450 and 456.

The Sedrah ordains strict regulations for assuring the religious and moral purity of Israel; while the Haftorah is a terrible indictment of Jerusalem for callous violation of these regulations and prohibitions. "The sins mentioned in Lev. xviii were those which disgraced the heathen inhabitants of Canaan whom the Israelites were to cast out. The commission of like sins would ensure like judgment" (Speaker's Bible). This Haftorah forms part of a prophecy delivered in 590 B.C.E. Four years later, the Jewish State fell, Jerusalem was captured, the Temple burnt, and the larger portion of the People carried into Babylonian exile.

Ezekiel's role in those times that tried men's souls was a manifold one. He began as the denouncer of Israel, and ended as Israel's comforter. It was his task to utter a cry of doom, unrelenting and fierce, against Jerusalem and its inhabitants. With the destruction of the Temple, however, he opens wide the gates of hope, and prophesies an outpouring of the Divine Spirit that would lead to contrition and penitence, and the consequent resurrection of Israel in the Holy Land.

The Fall of Jerusalem and the Destruction of the Temple

have I made thee a reproach unto the nations and a mocking to all the countries. 5. Those that be near, and those that be far from thee, shall mock thee, thou infamous one and full of tumult.

6. Behold, the princes of Israel, every one according to his power, have been in thee to shed blood. 7. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger: in thee have they wronged the fatherless and the widow. 8. Thou hast despised mine holy things, and hast profaned my sabbaths. 9. Slanderous men have been in thee to shed blood: and in thee they have eaten upon the mountains: in the midst of thee they have committed lewdness. 10. In thee have they discovered their fathers' nakedness: in thee have they humbled her that was unclean

1–12. The Sins of Jerusalem

2. ***wilt thou judge.*** In order to judge their fathers, the Prophet must recall their sins. To rehearse the history of the fathers is to hold up the mirror to themselves (Davidson).

bloody city. Because of perversion of justice, murderous partisan conflicts, and chiefly the child-sacrifices during the reign of Manasseh.

3. ***sheddeth blood . . . maketh idols.*** Bloodshed and idolatry are the outstanding sins of the city.

that her time may come. Her sins hasten the time of her destruction (Kimchi). She seems to be courting retribution.

against herself. Her idols are her real foes; crying out, as it were, for her punishment.

4. ***thy days.*** Of judgment.

thy years. Of punishment and destruction.

therefore have I made. The judgment is as certain as though it had already taken place (Streane)—the Prophetic perfect tense.

שָׁפַכְתְּ אָשַׁמְתְּ וּבְגִלּוּלַיִךְ אֲשֶׁר־עָשִׂית טָמֵאת וַתַּקְרֵיבִי
יָמַיִךְ וַתָּבוֹא עַד־שְׁנוֹתָיִךְ עַל־כֵּן נְתַתִּיךְ חֶרְפָּה לַגּוֹיִם
ח וְקַלָּסָה לְכָל־הָאֲרָצוֹת: הַקְּרֹבוֹת וְהָרְחֹקוֹת מִמֵּךְ יִתְקַלְּסוּ
6 בָּךְ טְמֵאַת הַשֵּׁם רַבַּת הַמְּהוּמָה: הִנֵּה נְשִׂיאֵי יִשְׂרָאֵל
7 אִישׁ לִזְרֹעוֹ הָיוּ בָךְ לְמַעַן שְׁפָךְ־דָּם: אָב וָאֵם הֵקַלּוּ בָךְ
8 לַגֵּר עָשׂוּ בְעֹשֶׁק בְּתוֹכֵךְ יָתוֹם וְאַלְמָנָה הוֹנוּ בָךְ: קָדָשַׁי
9 בָּזִית וְאֶת־שַׁבְּתֹתַי חִלַּלְתְּ: אַנְשֵׁי רָכִיל הָיוּ בָךְ לְמַעַן
י שְׁפָךְ־דָּם וְאֶל־הֶהָרִים אָכְלוּ בָךְ זִמָּה עָשׂוּ בְתוֹכֵךְ: עֶרְוַת־

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v. 4. למדנחאי עת כתיב עד ק׳ ibid. כיא בגוים

A great danger faces the Prophet: he may succeed too well in his denunciation of his people and condemnation of its entire past (Cornill). He may end in planting despair in the hearts of the exiles, and make them exclaim, "If such has been Israel's past, Israel never deserved to live; and now that it is a valley of dry bones, Israel's story is at an end (Ezek. xxxvii, 11). 'Our hope is lost, we are clean cut off'." He meets that danger by striking two notes; one is that God desires not the destruction, but the repentance, of Israel. "Say unto them, As I live, saith the LORD God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" And the other note is, that God's glory is bound up with the resurrection of Israel. God will restore them, not because Israel deserved restoration, but because God's glory demanded it; see p. 450.

The terrible earnestness of this great Preacher of Repentance wrought a wondrous change in Israel. The result of his ministry is, as C. G. Montefiore rightly says, unique in the history of humanity. A fragment of a small people, forcibly transplanted to an enemy's land, remains there for half-a-century without disintegrating or coalescing with its environment, and returns unimpaired to its own soil and resumes its own life, with national and religious identity heightened and strengthened by half a century of trial and suspense!

in her separation. 11. And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter. 12. In thee have they taken bribes to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by oppression, and hast forgotten me, saith the Lord GOD.

7. *in thee.* In the Holy City.

8. *thou.* Jerusalem.

9. *slanderous men.* Informers and false witnesses, the instruments of judicial murder.

in thee they have eaten upon the mountains. "High places" were the seat of the heathen and impure rites. Participation in such Bacchanalian orgies is open idolatry.

10. *discovered.* Uncovered. Marriage with the father's wife, though common among the surrounding heathens, was a heinous crime; Lev. XVIII, 7.

unclean. See Lev. XVIII, 19; XX, 18.

11. *defiled.* Idolatry, then as now, means sexual licence and the casting overboard of all laws of holiness such as are given in Lev. XVIII.

12. *taken bribes . . . oppression.* These crimes have darkened Eastern societies since times immemorial; but Israel "should have known better."

12. *hast forgotten me.* All their degeneracy is summed up in this crowning sin, "They have forgotten Me, saith the LORD." This was the root of their evil doing. Forgetting Him, they returned to the lower moral standards of heathenism—something that is seen over and over again in Jewish history.

11 אָב גִּלָּה־בָךְ טִמְאַת הַנִּדָּה עִנּוּ־בָךְ: וְאִישׁ | אֶת־אֵשֶׁת
רֵעֵהוּ עָשָׂה תּוֹעֵבָה וְאִישׁ אֶת־כַּלָּתוֹ טִמֵּא בְזִמָּה וְאִישׁ
12 אֶת־אֲחֹתוֹ בַת־אָבִיו עִנָּה־בָךְ: שֹׁחַד לָקְחוּ־בָךְ לְמַעַן
שְׁפָךְ־דָּם נֶשֶׁךְ וְתַרְבִּית לָקַחְתְּ וַתְּבַצְּעִי רֵעַיִךְ בַּעֹשֶׁק וַאֹתַי

5. *infamous one.* lit. "defiled in name."
tumult. Turbulence and disorder.

6. *princes of Israel.* Those to whom the people would look for an example of right living abandon themselves to evil. Everything most sacred in the Jewish life, and all that is the basis of human society, have been outraged—filial duty, justice, love of the stranger, compassion towards orphan and widow, observance of the Sabbath; and sins most sternly prohibited and regarded with utmost horror—usury and impure relationships—have been committed.
according to his power. They recognise no law but might.
to shed blood. By form of law; see I Kings xxi. These crimes were the order of the day among other ancient peoples, and were looked upon as part of the normal course of human events. In Israel alone did there arise teachers of religion who were dumbfounded at human ferocity, as at something against nature and reason; and whose cry of indignation at these inhumanities re-echoed the wrath of the Deity. "Greece and Rome had their rich and poor, just as Israel had, and the various classes continued to slaughter one another for centuries; but no voice of justice and pity arose from the fierce tumult. Therefore, the words of the Prophets have more vitality at the present time, and answer better to the needs of modern souls, than all the classic masterpieces of antiquity" (Darmesteter).

13. Behold, therefore, I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. 14. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it. 15. And I will scatter thee among the nations, and disperse thee through the countries; and I will consume thy filthiness out of thee. 16. And thou shalt be profaned in thyself, in the sight of the nations; and thou shalt know that I am the LORD. (*Sephardim conclude here*).

17. And the word of the LORD came unto me, saying, 18. Son of man, the house of Israel is become dross unto me: all of them are brass and tin and iron and lead, in the midst of the furnace; they are the dross of silver. 19. Therefore thus saith the Lord GOD: Because ye are all become dross, therefore behold, I will gather you into the midst of Jerusalem.

13 שָׂכַחְתְּ נְאֻם אֲדֹנָי יֱהוִה: וְהִנֵּה הִכֵּיתִי כַפִּי אֶל־בִּצְעֵךְ
14 אֲשֶׁר עָשִׂית וְעַל־דָּמֵךְ אֲשֶׁר הָיוּ בְתוֹכֵךְ: הֲיַעֲמֹד לִבֵּךְ
אִם־תֶּחֱזַקְנָה יָדַיִךְ לַיָּמִים אֲשֶׁר אֲנִי עֹשֶׂה אוֹתָךְ אֲנִי
טו יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי: וַהֲפִיצוֹתִי אוֹתָךְ בַּגּוֹיִם וְזֵרִיתִיךְ
16 בָּאֲרָצוֹת וַהֲתַמּוֹתִי טֻמְאָתֵךְ מִמֵּךְ: וְנִחַלְתְּ בָּךְ לְעֵינֵי גוֹיִם
17 וְיָדַעַתְּ כִּי־אֲנִי יְהוָה: ס וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: כאן מסיימין הספרדים
18 בֶּן־אָדָם הֵיוּ־לִי בֵּית־יִשְׂרָאֵל לְסוֹג כֻּלָּם נְחֹשֶׁת וּבְדִיל
19 וּבַרְזֶל וְעוֹפֶרֶת בְּתוֹךְ כּוּר סִיגִים כֶּסֶף הָיוּ: לָכֵן כֹּה
אָמַר אֲדֹנָי יֱהוִה יַעַן הֱיוֹת כֻּלְּכֶם לְסִגִים לָכֵן הִנְנִי קֹבֵץ
אֶתְכֶם אֶל־תּוֹךְ יְרוּשָׁלִָם:

לסת ק v. 18.

18–19. The Punishment

13. *I have smitten mine hand.* In grief.

14. *can thine heart endure.* The suffering that will result from thy transgressions.

15. *consume thy filthiness out of thee.* The chastisements of God are not vindictive, but intended to purge the nation of its sin.

16. *thou shalt be profaned in thyself.* Or, "thou shalt take thine inheritance" (AV; Kimchi), *i.e.* of punishment and shame.

and thou shalt know that I am the Lord. Punishment will purify you, and lead you to acknowledge Him as the God of Justice and Holiness.

18. *dross.* The people are to be tried in the furnace of affliction. Jerusalem, and all that it contains, will be subject to the fire of God's wrath. Only the dross will be burnt away. The purified remnant shall suvive the fire.

19. *I will gather you.* The certainty of the siege approaches, and the people from the surrounding country take refuge within the walls of Jerusalem (Lofthouse). In brief, the end is at hand.

VII A. KEDOSHIM—For Ashkenazim

AMOS IX, 7—15.

9 7. Are ye not as the children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? 8. Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. 9. For, lo, I will command, and I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. 10. All the sinners of my people shall die by the sword, which say, The evil shall not

to Israel rests on moral foundations. Degenerate Israel is no more to God than the despised inhabitants of distant Ethiopia, the descendants of Ham.

Caphtor. Probably the island of Crete.

Kir. A place in the remote North; II Kings XVI, 9.

8. ***the sinful kingdom.*** The Kingdom of Israel (*i.e.* that of the Ten Tribes), sinful in its royal house from beginning to end, will be destroyed.

the house of Jacob. A faithful and worthy 'Remnant' will survive the catastrophe, and form the nucleus of a purer community in the future. This thought, implicit in this verse, was adopted afterwards by Isaiah (I, 26–28) and became one of the most characteristic elements of his teaching (Driver).

9. ***I will sift.*** The whole nation will be subjected to a winnowing process, yet no good grain will be lost. Only the sinners will disappear (*v.* 10).

הפטרת קדשים לאשכנזים

עמוס ט

ט 7 הֲלוֹא כִבְנֵי כֻשִׁיִּים אַתֶּם לִי בְּנֵי יִשְׂרָאֵל נְאֻם־יְהוָה
הֲלוֹא אֶת־יִשְׂרָאֵל הֶעֱלֵיתִי מֵאֶרֶץ מִצְרַיִם וּפְלִשְׁתִּים
8 מִכַּפְתּוֹר וַאֲרָם מִקִּיר: הִנֵּה עֵינֵי ׀ אֲדֹנָי יְהוִה בַּמַּמְלָכָה
הַחַטָּאָה וְהִשְׁמַדְתִּי אֹתָהּ מֵעַל פְּנֵי הָאֲדָמָה אֶפֶס כִּי לֹא
9 הַשְׁמֵיד אַשְׁמִיד אֶת־בֵּית יַעֲקֹב נְאֻם־יְהוָה: כִּי־הִנֵּה אָנֹכִי
מְצַוֶּה וַהֲנַעְתִּי בְכָל־הַגּוֹיִם אֶת־בֵּית יִשְׂרָאֵל כַּאֲשֶׁר יֻנַּע
י בַּכְּבָרָה וְלֹא־יִפֹּל צְרוֹר אָרֶץ: בַּחֶרֶב יָמוּתוּ כָּל חַטָּאֵי
11 עַמִּי הָאֹמְרִים לֹא־תַגִּישׁ וְתַקְּדִים בַּעֲדֵינוּ הָרָעָה: בַּיּוֹם

KEDOSHIM (FOR ASHKENAZIM)

Amos IX, 7–15

Amos lived in the days of King Jeroboam II, about 750 B.C.E. The master-word of existence to Amos is Righteousness, which to him, as to his successors, means holiness of life in the individual and the triumph of right in the world. In His dealings with men and nations, he proclaims; God has but one test—their loyalty to the laws of righteousness; and He judges them accordingly. See *Genesis* p. 498.

The opening of the Sedrah strikes the note of consecration in the individual life; and the Haftorah in its earlier verses is an oracle against those who have rejected that high Jewish ideal, and thereby bring about the downfall of the Kingdom. But Israel will yet be true to its high and holy ideal, and worthy of the blessings that follow in the wake of such loyalty.

7. *as the children of the Ethiopians.* Two great teachings are here enunciated. The first is: God has guided other nations as well as the Israelites. All races are equally dear to Him; and the hand of Providence is seen not only in the migration of Israel, but in every historical movement. The second teaching is, God's special relationship

overtake nor prevent us.

11. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; 12. that they may possess the remnant of Edom, and all the nations, which are called by my name, saith the LORD that doeth this. 13. Behold, the days come saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. 14. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make

fulfilled in the New Judea that has come to life during the last fifty years.

Many Bible Critics maintain that the words of Amos end with the words, "I will destroy it from off the face of the earth" (*v.* 8), and deem the remainder of the book to be from a later hand. This view fails to do justice to the idea of prophecy or of the prophet's office. "For a prophet to close the entire volume of his prophecies without a single gleam of hope for a happier future, is very much opposed to the analogy of prophecy. Jeremiah and Ezekiel, for instance, blame Judah not less unsparingly than Amos blames Israel; but both nevertheless draw ideal pictures of the restored nation's future felicity" (Driver). "If Amos had altogether despaired of Israel's future, he would not have had what to prophesy, nor to whom to prophesy. One does not moralise to the dead. Every preacher believes in the possibility of betterment, if the sinner repent; and he hopes that his words will lead to such repentance and consequent betterment. Thus also Amos" (Klausner).

הַרֹּוא אָקִים אֶת־סֻכַּת דָּוִיד הַנֹּפֶלֶת וְגָדַרְתִּי אֶת־פִּרְצֵיהֶן
12 וַהֲרִסֹתָיו אָקִים וּבְנִיתִיהָ כִּימֵי עוֹלָם: לְמַעַן יִירְשׁוּ אֶת־
שְׁאֵרִית אֱדוֹם וְכָל־הַגּוֹיִם אֲשֶׁר־נִקְרָא שְׁמִי עֲלֵיהֶם נְאֻם־
13 יְהוָה עֹשֶׂה זֹאת: הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְנִגַּשׁ
חוֹרֵשׁ בַּקֹּצֵר וְדֹרֵךְ עֲנָבִים בְּמֹשֵׁךְ הַזָּרַע וְהִטִּיפוּ הֶהָרִים
14 עָסִיס וְכָל־הַגְּבָעוֹת תִּתְמוֹגַגְנָה: וְשַׁבְתִּי אֶת־שְׁבוּת עַמִּי
יִשְׂרָאֵל וּבָנוּ עָרִים נְשַׁמּוֹת וְיָשָׁבוּ וְנָטְעוּ כְרָמִים וְשָׁתוּ אֶת־

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14. v. קמץ בזק

10. *prevent.* Old English for "meet" or "come up to," "catch."

11. *in that day.* The day of Redemption which shall follow those other happenings of disaster.

will I raise up the tabernacle of David. The House of David, and revive the glories of the golden age of the Monarchy.

12. *possess the remnant of Edom.* That the empire of David may be restored to its former limits.

which are called by my name. Better, *over whom my name has been called.* In token of ownership. Through their subjugation by David, they were deemed a part of Israel.

13–15. God's mercy will prevail, and will find a way of bringing back His banished ones to a state of prosperity as well as of purity. In these verses, "the rigour relaxes, the voice softens, and the promise of restoration and blessing struggles up like a late winter dawn" (Horton).

13. *the plowman shall overtake the reaper . . . seed.* So fruitful will be the soil that the seasons will run into one another. Before they have ceased ploughing, the harvest will be ready for gathering in; cf. Lev. xxvi, 5, 10.

sweet wine. The newly pressed juice of the grape.

hills shall melt. As though the hills dissolved themselves in the rich streams which they poured down.

14. *bring again the captivity.* Foretells the home-coming of the exiled Israelites. They shall rebuild the waste places for the fulfilment of their destined vocation in the uplifting of humanity. This promise is again being literally

gardens, and eat the fruit of them. 15. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith the LORD thy God.

VII B. KEDOSHIM—FOR SEPHARDIM

EZEKIEL XX, 2—20.

20 2. And the word of the LORD came unto me, saying, 3. Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD: Are ye come to inquire of me? As I live, saith the Lord GOD, I will not be inquired of by you. 4. Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers; 5. and say unto

the Jewish State. The anxiety of the exiles was deepening over the ultimate fate of Judea and their own chance of returning to the Holy Land.

will not be inquired of by you. Because their act of inquiry was insincere, as the elders were themselves in secret sympathy with those of the exiles who were willing to become "good Babylonians" and give up the Jewish Life and Faith. In *v.* 32f of this same chapter, the Prophet exclaims: "And that which cometh into your mind shall not be at all; in that ye say, We will be as the nations, as the families of the countries, to serve wood and stone. As I live, saith the Lord GOD, surely with a mighty hand . . . will I be king over you."

4. *judge them.* Rehearsing the sins of the past with their consequences, as the people are still one in spirit and conduct with Israel in the past.

טו יֵינָם וְעָשׂוּ נְזוּת וְאָכְלוּ אֶת־פִּרְיֵהֶם: וּנְטַעְתִּים עַל־אַדְמָתָם
וְלֹא יִנָּתְשׁוּ עוֹד מֵעַל אַדְמָתָם אֲשֶׁר־נָתַתִּי לָהֶם אָמַר
יְהוָה אֱלֹהֶיךָ:

הפטרת קדשים לספרדים

יחזקאל כ

כ 2 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: בֶּן־אָדָם דַּבֵּר אֶת־זִקְנֵי
3 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר אֲדֹנָי יֱהוִה הֲלִדְרֹשׁ
אֹתִי אַתֶּם בָּאִים חַי־אָנִי אִם־אִדָּרֵשׁ לָכֶם נְאֻם אֲדֹנָי
4 יֱהוִה: הֲתִשְׁפֹּט אֹתָם הֲתִשְׁפֹּט בֶּן־אָדָם אֶת־תּוֹעֲבוֹת
ה אֲבוֹתָם הוֹדִיעֵם: וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יֱהוִה

KEDOSHIM (FOR SEPHARDIM)

EZEKIEL XX, 2–20

This retrospect of the early history of Israel in the Wilderness is the opening portion of the same prophecy from which the Haftorah of the preceding Sedrah is taken. It was spoken to the exiles who had ten years earlier been deported to Babylon, after the first capture of Jerusalem in 597 B.C.E. The impending destruction of the City is declared by the Prophet to be the wages for disloyalty to the "statutes and judgments" of which the 19th chapter of Leviticus in the Sedrah is so outstanding a summary; see the introductory note, pp. 382–384.

3. *son of man.* In the presence of the awful majesty of God, Ezekiel is ever conscious of his mortality. This phrase occurs nearly 100 times in Ezekiel.

to inquire of me. To consult Him through His prophet; probably in 589 B.C.E., about three years before the fall of

them, Thus saith the Lord GOD: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God; 6. in that day I lifted up mine hand unto them, to bring them forth out of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: 7. and I said unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am the LORD your God. 8. But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said I would pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. 9. But I wrought for my name's sake, that it should not be profaned in the sight of the nations, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. 10. So I caused them to go forth out of the land of Egypt, and brought them into the wilderness. 11. And

9. *but I wrought for my name's sake.* That the Divine nature —His justice, mercy and faithfulness—should be fully understood by Israel as well as the world.

10–20. The Generation in the Wilderness.

בְּיוֹם בְּחָרִי בְיִשְׂרָאֵל וָאֶשָּׂא יָדִי לְזֶרַע בֵּית יַעֲקֹב וָאִוָּדַע
לָהֶם בְּאֶרֶץ מִצְרָיִם וָאֶשָּׂא יָדִי לָהֶם לֵאמֹר אֲנִי יְהוָה
6 אֱלֹהֵיכֶם: בַּיּוֹם הַהוּא נָשָׂאתִי יָדִי לָהֶם לְהוֹצִיאָם מֵאֶרֶץ
מִצְרַיִם אֶל־אֶרֶץ אֲשֶׁר־תַּרְתִּי לָהֶם זָבַת חָלָב וּדְבַשׁ צְבִי
7 הִיא לְכָל־הָאֲרָצוֹת: וָאֹמַר אֲלֵהֶם אִישׁ שִׁקּוּצֵי עֵינָיו
הַשְׁלִיכוּ וּבְגִלּוּלֵי מִצְרַיִם אַל־תִּטַּמָּאוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:
8 וַיַּמְרוּ־בִי וְלֹא אָבוּ לִשְׁמֹעַ אֵלַי אִישׁ אֶת־שִׁקּוּצֵי עֵינֵיהֶם
לֹא הִשְׁלִיכוּ וְאֶת־גִּלּוּלֵי מִצְרַיִם לֹא עָזָבוּ וָאֹמַר לִשְׁפֹּךְ
חֲמָתִי עֲלֵיהֶם לְכַלּוֹת אַפִּי בָּהֶם בְּתוֹךְ אֶרֶץ מִצְרָיִם:
9 וָאַעַשׂ לְמַעַן שְׁמִי לְבִלְתִּי הֵחֵל לְעֵינֵי הַגּוֹיִם אֲשֶׁר־הָמָּה
בְתוֹכָם אֲשֶׁר נוֹדַעְתִּי אֲלֵיהֶם לְעֵינֵיהֶם לְהוֹצִיאָם מֵאֶרֶץ
י מִצְרָיִם: וָאוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם וָאֲבִאֵם אֶל־הַמִּדְבָּר:

5–9. The iniquities in Egypt.

5. *lifted up mine hand.* The accompanying action to an oath or covenant; hence, "sware."

made myself known. Through Moses.

6. *in that day.* At that period.

the glory of all lands. See Jer. III, 19.

7. *and I said to them.* By Aaron, even prior to the revelation to Moses in the burning bush (Rashi).

abominations. Idols; it may be assumed as certain that the majority of the Hebrew tribes in Egypt joined in time Egyptian religious practices to their own.

8. *in the midst . . . Egypt.* The history of the Exodus narrates only the conflict of Israel with the Egyptians, being silent on internal struggles in Israel itself. The work of Moses in delivering his people must have extended over a period of time. His efforts in educating the people are entirely passed over in the history (Davidson); see *Exodus*, p. 6.

I gave them my statutes, and made them to know my judgements, which if a man do, he shall live by them. 12. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. 13. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they rejected my judgements, which if a man do, he shall live by them; and my sabbaths they greatly profaned: then I said I would pour out my fury upon them in the wilderness, to consume them. 14. But I wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out. 15. Moreover also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; 16. because they rejected my judgements, and walked not in my statutes, and profaned my sabbaths: for their heart went after their idols. 17. Nevertheless mine eye spared them from destroying them, neither did I make a full end of them in the wilderness. 18. And I said unto their children

17. *mine eye spared them.* Another motive of God's long-suffering towards Israel—pity for the sinners; Ps. LXXVIII, 38 ("But he, being full of compassion, forgave their iniquity and destroyed them not; yea, many a time he turned his anger away.")

11 וְאֶתֵּן לָהֶם אֶת־חֻקּוֹתַי וְאֶת־מִשְׁפָּטַי הוֹדַעְתִּי אוֹתָם אֲשֶׁר
12 יַעֲשֶׂה אוֹתָם הָאָדָם וָחַי בָּהֶם: וְגַם אֶת־שַׁבְּתוֹתַי נָתַתִּי
לָהֶם לִהְיוֹת לְאוֹת בֵּינִי וּבֵינֵיהֶם לָדַעַת כִּי אֲנִי יְהוָה
13 מְקַדְּשָׁם: וַיַּמְרוּ־בִי בֵּית־יִשְׂרָאֵל בַּמִּדְבָּר בְּחֻקּוֹתַי לֹא
הָלָכוּ וְאֶת־מִשְׁפָּטַי מָאָסוּ אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי
בָּהֶם וְאֶת־שַׁבְּתוֹתַי חִלְּלוּ מְאֹד וָאֹמַר לִשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם
14 בַּמִּדְבָּר לְכַלּוֹתָם: וָאֶעֱשֶׂה לְמַעַן שְׁמִי לְבִלְתִּי הֵחֵל לְעֵינֵי
טו הַגּוֹיִם אֲשֶׁר הוֹצֵאתִים לְעֵינֵיהֶם: וְגַם־אֲנִי נָשָׂאתִי יָדִי
לָהֶם בַּמִּדְבָּר לִבְלְתִּי הָבִיא אֹתָם אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי
16 זָבַת חָלָב וּדְבַשׁ צְבִי הִיא לְכָל־הָאֲרָצוֹת: יַעַן בְּמִשְׁפָּטַי
מָאָסוּ וְאֶת־חֻקּוֹתַי לֹא־הָלְכוּ בָהֶם וְאֶת־שַׁבְּתוֹתַי חִלֵּלוּ כִּי
17 אַחֲרֵי גִלּוּלֵיהֶם לִבָּם הֹלֵךְ: וַתָּחָס עֵינִי עֲלֵיהֶם מִשַּׁחֲתָם
18 וְלֹא־עָשִׂיתִי אוֹתָם כָּלָה בַּמִּדְבָּר: וָאֹמַר אֶל־בְּנֵיהֶם

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v. 13. ולי בקמץ v. 13.16. קמץ מרבי

11. *statutes . . . judgements.* The laws of Sinai.

he shall live by them. As those laws are the foundations of all social life. Obedience to them ensures prosperity and stability in life ; Lev. XVIII, 5 ; Deut. IV, 40.

12. *to be a sign.* The special sign of God's covenant with Israel (Exod. XXXI, 17). Since the observance of the Sabbath was not confined to Judea, its importance would be deepened in the eyes of the exiles, deprived of Temple and sacrifice.

that they might know that I am the LORD. That Israel and all mankind shall know that Israel must stand in God's service and that God has specially consecrated Israel to His service.

14. *but I wrought for my name's sake.* See on *v.* 9. A sudden judgment upon Israel would have been misunderstood by the heathen.

15. *that I would not bring them into the land.* For the rebellion after the incident of the spies, see Num. XIV.

in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgements, nor defile yourselves with their idols: 19. I am the LORD your God; walk in my statutes, and keep my judgements, and do them: 20. and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

VIII. EMOR

EZEKIEL XLIV, 15–31

44 15. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from

Jerusalem and the New Temple that are to arise when the Captivity is over; see p. 457. If, however, the new Temple is to be the embodiment in concrete form of Israel's ideals of Holiness and Purity, those that shall minister in the House of God must not, as in the past, permit any violations of those ideals. Therefore, only descendants of the loyal family of Zadok shall be the priests of the future. this Haftorah, Ezekiel undertakes to define their duties and ministrations; and thus connects with the Sedrah which regulates the life and work of the priests.

15. ***sons of Zadok.*** The high priest appointed to that office by King Solomon (I Kings II, 35). Ezekiel was him-

בַּמִּדְבָּר בְּחֻקֹּתַי אֲבוֹתֵיכֶם אַל־תֵּלֵכוּ וְאֶת־מִשְׁפְּטֵיהֶם
אַל־תִּשְׁמְרוּ וּבְגִלּוּלֵיהֶם אַל־תִּטַּמָּאוּ: אֲנִי יְהוָה אֱלֹהֵיכֶם 19
בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִשְׁפָּטַי שִׁמְרוּ וַעֲשׂוּ אֹתָם: וְאֶת־ כ
שַׁבְּתוֹתַי קַדֵּשׁוּ וְהָיוּ לְאוֹת בֵּינִי וּבֵינֵיכֶם לָדַעַת כִּי אֲנִי
יְהוָה אֱלֹהֵיכֶם:

הפטרת אמר

יחזקאל מד

מד מ וְהַכֹּהֲנִים
הַלְוִיִּם בְּנֵי צָדוֹק אֲשֶׁר שָׁמְרוּ אֶת־מִשְׁמֶרֶת מִקְדָּשִׁי בִּתְעוֹת

18. *their children in the wilderness.* The children of those who came out of Egypt.

20. *a sign.* Ezekiel again and again emphasises the Sabbath as a constantly recurring reminder to Israel of their special relationship to God.

EMOR

EZEKIEL XLIV, 15–31

The Haftorah is taken from the last portion of the Book of Ezekiel (XL-XLVIII), which is a Vision of the New

me, they shall come near to me to minister unto me; and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: 16. they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. 17. And it shall be that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. 18. They shall have linen tires upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. 19. And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they minister, and lay them in the holy chambers, and they shall put on other garments, that they sanctify not the people with their garments. 20. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. 21. Neither shall any priest drink wine, when they enter into the inner court.

17. *enter . . . the inner court.* *i.e.* on the Day of Atonement.

linen garments. The reason is given in the next verse: sweat was regarded as a form of uncleanness.

18. *linen tires on their heads.* Worn for ornament (Kimchi).

19. *sanctify not the people.* A precaution against confusion of the sacred and the common. They are not to mingle with the people in their sacred garments (Targum),

בְּנֵי־יִשְׂרָאֵל מֵעָלַי הֲמָה יִקְרְבוּ אֵלַי לְשָׁרְתֵנִי וְעָמְדוּ לְפָנַי
16 לְהַקְרִיב לִי חֵלֶב וָדָם נְאֻם אֲדֹנָי יֱהוִה: הֵמָּה יָבֹאוּ אֶל־
מִקְדָּשִׁי וְהֵמָּה יִקְרְבוּ אֶל־שֻׁלְחָנִי לְשָׁרְתֵנִי וְשָׁמְרוּ אֶת־
17 מִשְׁמַרְתִּי: וְהָיָה בְּבוֹאָם אֶל־שַׁעֲרֵי הֶחָצֵר הַפְּנִימִית בִּגְדֵי
פִשְׁתִּים יִלְבָּשׁוּ וְלֹא־יַעֲלֶה עֲלֵיהֶם צֶמֶר בְּשָׁרְתָם בְּשַׁעֲרֵי
18 הֶחָצֵר הַפְּנִימִית וָבָיְתָה: פְּאֵרֵי פִשְׁתִּים יִהְיוּ עַל־רֹאשָׁם
וּמִכְנְסֵי פִשְׁתִּים יִהְיוּ עַל־מָתְנֵיהֶם לֹא יַחְגְּרוּ בַּיָּזַע:
19 וּבְצֵאתָם אֶל־הֶחָצֵר הַחִיצוֹנָה אֶל־הֶחָצֵר הַחִיצוֹנָה אֶל־
הָעָם יִפְשְׁטוּ אֶת־בִּגְדֵיהֶם אֲשֶׁר־הֵמָּה מְשָׁרְתִם בָּם
וְהִנִּיחוּ אוֹתָם בְּלִשְׁכֹת הַקֹּדֶשׁ וְלָבְשׁוּ בְּגָדִים אֲחֵרִים וְלֹא

self a priest, and in all probability spent his childhood and youth within the precincts of the Temple in Jerusalem. He therefore had a first-hand and sympathetic understanding of the better elements of the priestly class.

to minister unto me. In distinction to the Levites mentioned in preceding verses, who had been unfaithful.

16. *come near to my table. i.e.* the Table of shewbread (Targum). The sacrifices named in the previous verses were offered in the outer Court. The service at the Table of shewbread was conducted in the Sanctuary, *i.e.* the inner Court.

they shall keep my charge. In all the remaining spheres of priestly service (Altschul).

22. Neither shall they take for their wives a widow, nor her that is put away: but they shall take virgins of the seed of the house of Israel, or a widow that is the widow of a priest. 23. And they shall teach my people the difference between the holy and the common, and cause them to discern between the unclean and the clean. 24. And in a controversy they shall stand to judge; according to my judgements shall they judge it: and they shall keep my laws and my statutes in all my appointed feasts; and they shall hallow my sabbaths. 25. And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. 26. And after he is cleansed, they shall reckon unto him seven days. 27. And in the day that he goeth into the sanctuary, into the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD. 28. And they shall have an inheritance; I am their inheritance: and ye shall give them no possession in Israel; I am their possession. 29. They shall eat the meal offering, and the sin offering, and the guilt offering; and

24. *to judge.* Cf. Deut. XVII, 8, on the judicial power given to the priests.

25. *but for father.* As in the Sedrah (XXI, 1–3) there is no mention of the wife, it being self-understood; cf. Ezek. XXIV, 15f.

26. *and after he is cleansed.* The period before his cleansing seems likewise to have been seven days; Num. XIX, 11.

כ יְקַדְּשׁוּ אֶת־הָעָם בִּבְגָדֵיהֶם: וְרֹאשָׁם לֹא יְגַלֵּחוּ וּפֶרַע
21 לֹא יְשַׁלֵּחוּ כָּסוֹם יְכַסְּמוּ אֶת־רָאשֵׁיהֶם: וְיַיִן לֹא־יִשְׁתּוּ
22 כָּל־כֹּהֵן בְּבוֹאָם אֶל־חֲצֵר הַפְּנִימִית: וְאַלְמָנָה וּגְרוּשָׁה
לֹא־יִקְחוּ לָהֶם לְנָשִׁים כִּי אִם־בְּתוּלֹת מִזֶּרַע בֵּית יִשְׂרָאֵל
23 וְהָאַלְמָנָה אֲשֶׁר־תִּהְיֶה אַלְמָנָה מִכֹּהֵן יִקָּחוּ: וְאֶת־עַמִּי
24 יוֹרוּ בֵּין קֹדֶשׁ לְחֹל וּבֵין טָמֵא לְטָהוֹר יוֹדִיעֻם: וְעַל רִיב
הֵמָּה יַעַמְדוּ לְ֝שָׁפְט בְּמִשְׁפָּטַי יִשְׁפְּטֻהוּ וְאֶת־תּוֹרֹתַי
וְאֶת־חֻקֹּתַי בְּכָל־מוֹעֲדַי יִשְׁמֹרוּ וְאֶת־שַׁבְּתוֹתַי יְקַדֵּשׁוּ:
כה וְאֶל־מֵת אָדָם לֹא יָבוֹא לְטָמְאָה כִּי אִם־לְאָב וּלְאֵם וּלְבֵן
26 וּלְבַת לְאָח וּלְאָחוֹת אֲשֶׁר־לֹא־הָיְתָה לְאִישׁ יִטַּמָּאוּ: וְאַחֲרֵי
27 טָהֳרָתוֹ שִׁבְעַת יָמִים יִסְפְּרוּ־לוֹ: וּבְיוֹם בֹּאוֹ אֶל־הַקֹּדֶשׁ

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v. 24. למשפט קדי ibid. ישפטוהו קדי

lest the thoughtless among the people might consider themselves qualified to perform duties of the Temple Service.

20. *shave . . . grow long.* Both prohibitions in this verse are protests against customs of heathen worship that prevailed in one cult or another of the time.

poll their heads. i.e. keep it at a moderate and even length all round.

22. *neither shall they take . . . a widow.* In the Sedrah (Lev. xxi, 14) the prohibition is restricted to the High Priest. Although this is only a more stringent application of the principle underlying the original law—possibly in that decadent age, when the moral standards had lowered, it was found necessary to do so in order to protect the purity of the priestly families—it is one of Ezekiel's apparent divergencies from the Torah, and it raised doubts in the early Rabbinic period as to whether his Book should remain in the Canon of Scripture.

23. *teach.* Instruction, teaching the people the eternal difference between right and wrong, holy and unholy, "Jewish" and heathen, has always been the main function and mission of priest, prophet, sage, rabbi or teacher in Judaism.

every devoted thing in Israel shall be theirs. 30. And the first of all the firstfruits of every thing, and every heave offering of every thing, of all your heave offerings, shall be for the priests: ye shall also give unto the priest the first of your dough, to cause a blessing to rest on thine house. 31. The priests shall not eat of any thing that dieth of itself, or is torn, whether it be fowl or beast.

probably never intended for, and certainly never received, literal realisation. A deeper study of his Vision shows that the account of the Temple, the City, the Prince, and the divisions of the land are as ideal as his vision of the stream that issues from under the threshold of the Temple and flows through the desert of southern Judea into the Dead Sea, fertilising the one and transforming the other into a fresh-water lake swarming with life and surrounded by noble trees that bear fruit every month (XLVII, 1–12). Where all else is ideal, actuality is not to be affixed to the regulations alone concerning priests and their offerings. The Rabbis were therefore guided by highest spiritual wisdom (רוח הקודש) when, disregarding the apparent or real divergencies from the Torah which these chapters contain, they permitted the Book to remain part of Holy Scripture.

אֶל־הֶחָצֵר הַפְּנִימִית לְשָׁרֵת בַּקֹּדֶשׁ יַקְרִיב חַטָּאתוֹ וְאָשָׁם
28 אָדֹנָי יְהוִה: וְהָיְתָה לָהֶם לְנַחֲלָה אֲנִי נַחֲלָתָם וַאֲחֻזָּה
29 לֹא־תִתְּנוּ לָהֶם בְּיִשְׂרָאֵל אֲנִי אֲחֻזָּתָם: הַמִּנְחָה וְהַחַטָּאת
וְהָאָשָׁם הֵמָּה יֹאכֵלוּם וְכָל־חֵרֶם בְּיִשְׂרָאֵל לָהֶם יִהְיֶה:
ל וְרֵאשִׁית כָּל־בִּכּוּרֵי כֹל וְכָל־תְּרוּמַת כֹּל מִכֹּל תְּרוּמֹתֵיכֶם
לַכֹּהֲנִים יִהְיֶה וְרֵאשִׁית עֲרִיסוֹתֵיכֶם תִּתְּנוּ לַכֹּהֵן לְהָנִיחַ
31 בְּרָכָה אֶל־בֵּיתֶךָ: כָּל־נְבֵלָה וּטְרֵפָה מִן־הָעוֹף וּמִן
הַבְּהֵמָה לֹא יֹאכְלוּ הַכֹּהֲנִים:

27. *he shall offer his sin offering.* Contact with the dead was a technical, *i.e.* ritual, sin; the reference is not to any moral lapse.

28–31. Enumerate the dues for the maintenance of the priests. They had no possession in Israel—in contrast to the priests of the Babylonian temples who, besides stated tariffs for their services, often had large private estates (like medieval abbeys) and did much banking business (Lofthouse).

28. *I am their inheritance.* The priests' inheritance is a spiritual, not a material one.

29. *devoted thing.* Everything on which a ban had been placed; Lev. xxvii, 28.

30. *heave offering.* Heb. *terumah*, " contribution."

31. *shall not eat.* The Rabbis explain that repetition of this law was required in the case of the priests, as the manner of the slaying (*e.g.* מליקה) of those sacrifices, of which the priests were permitted to partake, did not altogether coincide with the laws of Shechitah outside the Sanctuary.

In connection with this verse and *v.* 22, it is well to remember that this Haftorah is part of a half-ideal and half-allegorical programme of the New Jerusalem that is to follow the Captivity. The Prophet's symbolic picture was

IX. BEHAR

JEREMIAH XXXII, 6–27

32 6. And Jeremiah said, The word of the LORD came unto me, saying. 7. Behold, Hanamel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. 8. So Hanamel mine uncle's son came to me in the

He looks beyond the storm of judgment to the hope of a brighter day. In the offer of redemption that is made to him by a kinsman, he sees a God-sent opportunity to show forth to his brethren a Divine pledge that the night of Captivity will be followed by the morn of Return, when houses and lands will once again be freely bought and sold. His action finds a parallel during Hannibal's invasion of Italy, when a Roman purchased, at full price in public auction, the ground on which the enemy's army was encamped.

7. *Anathoth.* Jeremiah's birthplace.

right of redemption. As next-of-kin, Jeremiah has the right of pre-emption to his relative's land, so that it shall not pass out of the family; Lev. xxv, 24f.

הפטרת בהר

ירמיה לב

לב 6 וַיֹּאמֶר
7 יִרְמְיָהוּ הִנֵּה דְבַר־יְהוָה אֵלַי לֵאמֹר׃ הִנֵּה חֲנַמְאֵל בֶּן
שַׁלֻּם דֹּדְךָ בָּא אֵלֶיךָ לֵאמֹר קְנֵה לְךָ אֶת־שָׂדִי אֲשֶׁר
8 בֶּעָנָתוֹת כִּי לְךָ מִשְׁפַּט הַגְּאֻלָּה לִקְנוֹת׃ וַיָּבֹא אֵלַי חֲנַמְאֵל

ז. v דכי בקמץ

BEHAR

JEREMIAH XXXII, 6–27

For brief characterisation of the life and message of Jeremiah see *Exodus*, p. 468.

The Sedrah deals with the redemption of a family inheritance; and the Haftorah furnishes a striking instance of its observance at a great crisis in Israel's history. It was in the year 587, during the siege of Jerusalem, when Jeremiah was in prison because of his outspoken foretelling of the inevitable capture and destruction of the City by the Babylonians. At that dark hour, the Prophet "redeems" a piece of land, so that it shall not pass out of his family.

court of the guard according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the land of Benjamin : for the right of inheritance is thine, and the redemption is thine ; buy it for thyself. Then I knew that this was the word of the LORD. 9. And I bought the field that was in Anathoth of Hanamel mine uncle's son, and weighed him the money, even seventeen shekels of silver. 10. And I subscribed the deed, and sealed it, and called witnesses, and weighed him the money in the balances. 11. So I took the deed of the purchase, both that which was sealed, containing the terms and conditions, and that which was open : 12. and I delivered the deed of the purchase unto Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel mine uncle's son, and in the presence of the witnesses that subscribed the deed of the purchase, before all the Jews that sat in the court of the guard. 13. And I charged Baruch before them, saying, 14. Thus saith the LORD of hosts, the God of Israel : Take these deeds, this deed of the purchase, both that which is sealed, and this

a copy of the contract. Only in case of the writing on the envelope becoming obliterated or of suspicion that it had been tampered with, was the envelope broken and the text itself examined.

12. *Baruch.* Jeremiah's faithful secretary who, at the Prophet's dictation, wrote down his addresses (see Chap. XXXVI). It is to him that we owe the preservation of the Prophet's utterances.

בֶּן־דֹּדִי כִּדְבַר יְהוָה אֶל־חֲצַר הַמַּטָּרָה וַיֹּאמֶר אֵלַי קְנֵה
נָּא אֶת־שָׂדִי אֲשֶׁר־בַּעֲנָתוֹת אֲשֶׁר ו בְּאֶרֶץ בִּנְיָמִן כִּי לְךָ
מִשְׁפַּט הַיְרֻשָּׁה וּלְךָ הַגְּאֻלָּה קְנֵה־לָךְ וָאֵדַע כִּי דְבַר־
יְהוָה הוּא: וָאֶקְנֶה אֶת־הַשָּׂדֶה מֵאֵת חֲנַמְאֵל בֶּן־דֹּדִי 9
אֲשֶׁר בַּעֲנָתוֹת וָאֶשְׁקְלָה־לוֹ אֶת־הַכֶּסֶף שִׁבְעָה שְׁקָלִים
וַעֲשָׂרָה הַכָּסֶף: וָאֶכְתֹּב בַּסֵּפֶר וָאֲחַתֹּם וָאָעֵד עֵדִים י
וָאֶשְׁקֹל הַכֶּסֶף בְּמֹאזְנָיִם: וָאֶקַּח אֶת־סֵפֶר הַמִּקְנָה אֶת־ 11
הֶחָתוּם הַמִּצְוָה וְהַחֻקִּים וְאֶת־הַגָּלוּי: וָאֶתֵּן אֶת־הַסֵּפֶר 12
הַמִּקְנָה אֶל־בָּרוּךְ בֶּן־נֵרִיָּה בֶּן־מַחְסֵיָה לְעֵינֵי חֲנַמְאֵל דֹּדִי
וּלְעֵינֵי הָעֵדִים הַכֹּתְבִים בְּסֵפֶר הַמִּקְנָה לְעֵינֵי כָּל־הַיְּהוּדִים
הַיֹּשְׁבִים בַּחֲצַר הַמַּטָּרָה: וָאֲצַוֶּה אֶת־בָּרוּךְ לְעֵינֵיהֶם 13
לֵאמֹר: כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לָקֹחַ אֶת־ 14
הַסְּפָרִים הָאֵלֶּה אֵת סֵפֶר הַמִּקְנָה הַזֶּה וְאֵת הֶחָתוּם וְאֵת

8. *court of the guard.* A part of the court surrounding the Palace, railed off to guard prisoners whom it was not desired to throw into the common dungeon (Driver).

then I knew that this was the word of the LORD. He had previously (*v.* 7) had a mysterious premonition of the visit and of its purpose; but now he is convinced that God had inspired the visit. The purchase would illustrate in a most striking manner the certainty of Israel's restoration (see *v.* 15).

9–11. He bought the field, and sealed the purchase with all the legal formalities. The Jews had been vassals of Assyria and Babylon for about a century; and, it seems, transference of land was now performed according to the legal procedure of the Sovereign Power. As in all Babylonian documents of that nature, the deed was written on clay, and enclosed in a clay envelope which was sealed up. On the envelope, the *open* copy (*v.* 14), was inscribed

deed which is open, and put them in an earthen vessel; that they may continue many days. 15. For thus saith the LORD of hosts, the God of Israel: Houses and fields and vineyards shall yet again be bought in this land.

16. Now after I had delivered the deed of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying, 17. Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and by thy stretched out arm; there is nothing too hard for thee: 18. which shewest mercy unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the LORD of hosts is his name: 19. great in counsel, and mighty in work: whose eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings: 20. which didst set signs and wonders in the land of Egypt, even unto this day, both in Israel and among other men; and madest thee a name, as at this day; 21. and didst bring forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong

power in creation and history, and His righteous government of humanity.

17. *hard.* lit. "wonderful."

18. *the iniquity of the fathers.* Recalling the words of the Second Commandment; Exod. xx, 5, 6.

20–23. He remembers the wonders of God wrought for Israel in Egypt, His providence over them, and the bounties bestowed on them, after the Exodus.

20. *unto this day.* They are known and remembered to this day (Kimchi).

סֵפֶר הַגְּלוּיָה הַזֹּאת וְהַחֹתָם וְכִלְיוֹן־חֶרֶשׁ לְמַעַן יַעֲמְדוּ יָמִים
טו רַבִּים: כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
עוֹד יִקְנוּ בָתִּים וְשָׂדוֹת וּכְרָמִים בָּאָרֶץ הַזֹּאת:
16 וְאֶתְפַּלֵּל אֶל־יְהוָה אַחֲרֵי תִתִּי אֶת־סֵפֶר הַמִּקְנָה אֶל־בָּרוּךְ
17 בֶּן־נֵרִיָּה לֵאמֹר: אֲהָהּ אֲדֹנָי יֱהוִה הִנֵּה ׀ אַתָּה עָשִׂיתָ
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ בְּכֹחֲךָ הַגָּדוֹל וּבִזְרֹעֲךָ הַנְּטוּיָה
18 לֹא־יִפָּלֵא מִמְּךָ כָּל־דָּבָר: עֹשֶׂה חֶסֶד לָאֲלָפִים וּמְשַׁלֵּם
עֲוֹן אָבוֹת אֶל־חֵיק בְּנֵיהֶם אַחֲרֵיהֶם הָאֵל הַגָּדוֹל הַגִּבּוֹר
19 יְהוָה צְבָאוֹת שְׁמוֹ: גְּדֹל הָעֵצָה וְרַב הָעֲלִילְיָה אֲשֶׁר־
עֵינֶיךָ פְּקֻחוֹת עַל־כָּל־דַּרְכֵי בְנֵי אָדָם לָתֵת לְאִישׁ כִּדְרָכָיו
כ וְכִפְרִי מַעֲלָלָיו: אֲשֶׁר שַׂמְתָּ אֹתוֹת וּמֹפְתִים בְּאֶרֶץ מִצְרַיִם
עַד־הַיּוֹם הַזֶּה וּבְיִשְׂרָאֵל וּבָאָדָם וַתַּעֲשֶׂה־לְּךָ שֵׁם כַּיּוֹם
21 הַזֶּה: וַתּוֹצֵא אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּאֹתוֹת

14. *in an earthen vessel.* Similarly bottles are used nowadays to preserve documents placed in the memorial stones of public buildings (Bennett).

that they may continue many days. Though it would be a long time before the deed would be needed, yet the prophecy of which it is a sign would be fulfilled.

15. *houses . . . again be bought.* He who had been denounced as a deserter and traitor is now their best comforter and counsellor.

16–27. A wave of doubt surges over Jeremiah. He is himself overwhelmed by the darkness that is enveloping his People. From the court of the guard, he could see the works of the besiegers; and, within the City, famine and pestilence were raging. He, therefore, turns to God and seeks assurance for the faith and confidence which he has sought to implant in others by his symbolic action of purchase. And so one of the great prayers of the Bible is here given to us.

17–19. Jeremiah begins his prayer by declaring God's

hand, and with a stretched out arm, and with great terror; 22. and gavest them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; 23. and they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandest them to do: therefore thou hast caused all this evil to come upon them: 24. behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; 25. and, behold, thou seest it. And thou hast said unto me, O Lord GOD, Buy thee the field for money, and call witnesses; whereas the city is given into the hand of the Chaldeans.

26. Then came the word of the LORD unto Jeremiah, saying, 27. Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?

וּבְמוֹסְתִים וּבְיַד חֲזָקָה וּבְאָזְרוֹעַ נְטוּיָה וּבְמוֹרָא גָּדוֹל׃
וַתִּתֶּן לָהֶם אֶת־הָאָרֶץ הַזֹּאת אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבוֹתָם לָתֵת
לָהֶם אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃ וַיָּבֹאוּ וַיִּרְשׁוּ אֹתָהּ וְלֹא 23
שָׁמְעוּ בְקוֹלֶךָ וּבְתוֹרָתְךָ לֹא־הָלָכוּ אֵת כָּל־אֲשֶׁר צִוִּיתָה
לָהֶם לַעֲשׂוֹת לֹא עָשׂוּ וַתַּקְרֵא אֹתָם אֶת כָּל־הָרָעָה
הַזֹּאת׃ הִנֵּה הַסֹּלְלוֹת בָּאוּ הָעִיר לְלָכְדָהּ וְהָעִיר נִתְּנָה 24
בְּיַד הַכַּשְׂדִּים הַנִּלְחָמִים עָלֶיהָ מִפְּנֵי הַחֶרֶב וְהָרָעָב וְהַדֶּבֶר
וַאֲשֶׁר דִּבַּרְתָּ הָיָה וְהִנְּךָ רֹאֶה׃ וְאַתָּה אָמַרְתָּ אֵלַי אֲדֹנָי כה
יְהוִה קְנֵה־לְךָ הַשָּׂדֶה בַּכֶּסֶף וְהָעֵד עֵדִים וְהָעִיר נִתְּנָה
בְּיַד הַכַּשְׂדִּים׃ וַיְהִי דְּבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר׃ 26
הִנֵּה אֲנִי יְהוָה אֱלֹהֵי כָּל־בָּשָׂר הֲמִמֶּנִּי יִפָּלֵא כָּל־דָּבָר׃ 27

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v. 23. ובתורתך קרי ibid. קמץ בזק

21. *great terror*. Struck into Egypt by the wonders He wrought at the Exodus.

24. *the mounts*. Or, "the mounds" (AJ); embankments against the City walls, for the attacking soldiers to make their assaults.

Chaldeans. Chaldaea was in the South of Babylonia, but at that time included the whole of Babylonia.

27. *Is there any thing too hard for me?* One of the great answers—and facts of history; cf. Gen. XVIII, 14. God gives back to Jeremiah his own words "There is nothing too hard for Thee" (*v.* 17). He had come to God with the best thoughts about Him, and God gives him the answer that his thoughts are true.

X. BECHUKOSAI

JEREMIAH XVI, 19–XVII, 14

16 19. O LORD, my strength, and my strong hold, and my refuge in the day of affliction, unto thee shall the nations come from the ends of the earth, and shall say, Our fathers have inherited nought but lies, even vanity and things wherein there is no profit. 20. Shall a man make unto himself gods, which yet are no gods?

LORD *be One and his name One* (Authorised Prayer Book p. 77), and in the ויאתיו hymn of the New Year liturgy, dating from the early Middle Ages :—

"All the world shall come to serve Thee,
And bless Thy glorious Name,
And Thy righteousness triumphant
The islands shall acclaim.
And the peoples shall go seeking
Who knew thee not before ;
And all the ends of the earth shall praise Thee,
And tell Thy greatness o'er.

They shall build for Thee their altars,
Their idols overthrown ;
And their graven gods shall shame them,
As they turn to Thee alone.
They shall worship Thee at sunrise
And feel Thy Kingdom's might,
And impart their understanding
To those astray in night."

(Trans. I. Zangwill).

הפטרת בחקתי

ירמיה טז

טז 19 יְהוָה עָזִּי וּמָעֻזִּי
וּמְנוּסִי בְּיוֹם צָרָה אֵלֶיךָ גּוֹיִם יָבֹאוּ מֵאַפְסֵי־אָרֶץ וְיֹאמְרוּ
אַךְ־שֶׁקֶר נָחֲלוּ אֲבוֹתֵינוּ הֶבֶל וְאֵין־בָּם מוֹעִיל: הֲיַעֲשֶׂה
21 לוֹ אָדָם אֱלֹהִים וְהֵמָּה לֹא אֱלֹהִים: לָכֵן הִנְנִי מוֹדִיעָם

קמט בלק ibid. v. 19.

BECHUKOSAI

Jeremiah XVI, 19–XVII, 14

The Sedrah proclaims the happy result of national faithfulness, and the inevitable and disastrous consequences of national faithlessness to the Divine Law. The Haftorah is the utterance of the Prophet who witnessed the destruction of the Temple and State through the religious and moral degeneracy of the nation. His words, especially in the verses preceding this section, are thus an echo of the prophecy of Moses. But Jeremiah's message here is one of great hope. Even heathen nations shall yet acknowledge that Truth and moral sanity are only to be found in the Revelation given to Israel. Let Israel trust—as he does—in God, the faithful Physician, who will heal them, and establish them on an eternal foundation.

19. *have inherited nought but lies.* The Prophet foresees the time when the heathen from the utmost ends of the earth will realise the vanity and falsehood of their hereditary gods, and come to acknowledge God's glorious Name.

That all mankind will at last grope their way out of the night of traditional ignorance towards the Truth, is a fundamental conviction of the Jewish spirit. This has found expression in the *Oleynu* prayer, with its culminating aspiration, taken from the Prophet (Zech. xiv, 9), *The* Lord *shall be King over all the earth: in that day shall the*

21. Therefore, behold, I will cause them to know,
this once will I cause them to know mine hand
and my might; and they shall know that my
name is the LORD.

17 1. The sin of Judah is written with a pen of
iron, and with the point of a diamond: it is graven
upon the table of their heart, and upon the
horns of your altars; 2. whilst their children
remember their altars and their Asherim by the
green trees upon the high hills. 3. O my moun-
tain in the field, I will give thy substance and
all thy treasures for a spoil, and thy high places,
because of sin, throughout all thy borders. 4.
And thou, even of thyself, shalt discontinue from
thine heritage that I gave thee; and I will cause
thee to serve thine enemies in the land which
thou knowest not: for ye have kindled a fire in
mine anger which shall burn for ever.

Asherim. See Exod. XXXIV, 18. Poles set up near an altar for idol worship, generally for the worship of Astarte.

3. *O my mountain in the field.* Better, *O thou that sittest upon the mountain in the field* (AJ)—Jerusalem, which was built on a hill, high above the surrounding plain or field (Rashi).

4. *shalt discontinue from thine heritage.* Shalt cease to retain thy land and be driven forth to foreign soil.

for ever. For a long time (Altschul); a frequent use of the phrase לעולם; cf. *Exodus*, p. 517.

בְּפִעַם הַזֹּאת אוֹדִיעֵם אֶת־יָדִי וְאֶת־גְּבוּרָתִי וְיֵדְעוּ כִּי־
שְׁמִי יְהוָה׃

ין א חַטַּאת יְהוּדָה כְּתוּבָה בְּעֵט בַּרְזֶל בְּצִפָּרֶן שָׁמִיר חֲרוּשָׁה
2 עַל־לוּחַ לִבָּם וְלִקַּרְנוֹת מִזְבְּחוֹתֵיכֶם׃ כִּזְכֹּר בְּנֵיהֶם
מִזְבְּחוֹתָם וַאֲשֵׁרִיהֶם עַל־עֵץ רַעֲנָן עַל גְּבָעוֹת הַגְּבֹהוֹת׃
3 הָרְרִי בַשָּׂדֶה חֵילֵךְ כָּל־אוֹצְרוֹתַיִךְ לָבַז אֶתֵּן בָּמָתַיִךְ
4 בְּחַטָּאת בְּכָל־גְּבוּלֵךְ׃ וְשָׁמַטְתְּ וּבְךְ מִנַּחֲלָתֵךְ אֲשֶׁר
נָתַתִּי לָךְ וְהַעֲבַדְתִּיךְ אֶת־אֹיְבַיִךְ בָּאָרֶץ אֲשֶׁר לֹא־יָדָעְתְּ
ה כִּי־אֵשׁ קְדַחְתֶּם בְּאַפִּי עַד־עוֹלָם תּוּקָד׃ כֹּה אָמַר

21. *that my name is the* LORD. They shall understand all that is implied in the Name *Adonay*—One God, who rules universally and eternally and fulfils His word (Rashi); see *Exodus* p. 66. The RV uses the Tetragrammaton itself instead of "the LORD."

CHAPTER XVII

The action of the heathens only deepens the sin and folly of Israel, for resisting Divine teaching and sinking into the bog of the impure idolatry of Canaan.

1. *with a pen of iron, and with the point of a diamond.* Instruments used for cutting into hard substances; here, on the heart hardened by sin. Sin is indelibly ingrained in their nature, and their guilt is patent to all.

of your altars. A swift and effective change from the indirect (*their* heart) to the direct form of address (*your* altars). Other instances in the Scriptures are numerous (Kimchi).

2. *whilst their children remember their altars.* Better, *like the symbols of their sons* (AJ); following Ehrlich who sees in these words a reference to the symbols of their immoral rites, symbols that correspond to the wooden poles of Asherah-worship.

5. Thus saith the LORD: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. 6. For he shall be like a tamarisk in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. 7. Blessed is the man that trusteth in the LORD, and whose trust the LORD is. 8. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not see when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. 9. The heart is deceitful above all things, and it is desperately sick: who can know it? 10. I the LORD search the heart, I try the reins, even to give every man

careful. *i.e.* full of care, anxious; because it is not dependent of rain.

9–10. The mystery of the human heart.

9. *deceitful.* Or, "intricate." Perhaps the ideal in the previous verse causes the Prophet to realise that his own heart has not always been true to that ideal. The Prophet recoils in amazement and dread at the sinful possibilities of human nature.

desperately sick. Or, "exceeding weak" (AJ). AV renders "And desperately wicked." The Heb. אנוש, however, means "weak"; or, perhaps "human," from אנוש man: "the heart is deceitful above all things, and so very human!"

10. *I the* LORD. Answers the question in the preceding verse, "Who can know it?" (*i.e.* the heart). The intricacies, windings and subtleties of the human heart are all open to God.

יְהוָה אָרוּר הַגֶּבֶר אֲשֶׁר יִבְטַח בָּאָדָם וְשָׂם בָּשָׂר זְרֹעוֹ
6 וּמִן־יְהוָה יָסוּר לִבּוֹ׃ וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה
כִּי־יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ מְלֵחָה וְלֹא
7 תֵשֵׁב׃ בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיהוָה וְהָיָה
8 יְהוָה מִבְטַחוֹ׃ וְהָיָה כְּעֵץ ׀ שָׁתוּל עַל־מַיִם וְעַל־יוּבַל
יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶה כִּי־יָבֹא חֹם וְהָיָה עָלֵהוּ רַעֲנָן
9 וּבִשְׁנַת בַּצֹּרֶת לֹא יִדְאָג וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי׃ עָקֹב
י הַלֵּב מִכֹּל וְאָנֻשׁ הוּא מִי יֵדָעֶנּוּ׃ אֲנִי יְהוָה חֹקֵר לֵב בֹּחֵן
11 כְּלָיוֹת וְלָתֵת לְאִישׁ כִּדְרָכָו כִּפְרִי מַעֲלָלָיו׃ קָרָא

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v. 8. יראה קרי ibid. קמץ בזק v. 10. מוכיח קרי

5–14. Passages of great beauty—on the Two Paths of life; the mystery and intricacy of the human heart; the fleetingness of ill-gotten gains; and God our Hope and our Physician.

5–8. The Two Paths—an epitome of the Blessings and Warnings of the Sedrah. These verses explain the doom just predicted.

5. *his arm.* *i.e.* his strength. Relies on flesh and blood with its inherent weakness for his help. Judah was looking to Egypt and Assyria for help in its troubles; hence this utterance (Kimchi).

6. *shall be like a tamarisk.* A small juniper tree, starved and stunted, and deprived of vivifying water, just hanging on to a miserable life. Such are those who rely entirely on human aid.

and shall not see when good cometh. Good, *i.e.* rain; the rain that refreshes other trees shall remain unknown to it.

8. *planted by the waters.* The tree planted by the water-course shall not perceive or feel the heat—a picture of the undisturbed heart and mind of him whose trust is in the Lord, the Fountain of Living Waters.

according to his ways, according to the fruit of his doings. 11. As the partridge that gathereth young which she hath not brought forth, so is he that getteth riches, and not by right; in the midst of his days he shall leave them, and at his end he shall be a fool.

12. A glorious throne, set on high from the beginning, is the place of our sanctuary. 13. O LORD, the hope of Israel, all that forsake thee shall be ashamed; they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. 14. Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.

דָּר וְלֹא יָלָד עָשָׂה עֹשֶׁר וְלֹא בְמִשְׁפָּט בַּחֲצִי יָמָיו יַעַזְבֶנּוּ
וּבְאַחֲרִיתוֹ יִהְיֶה נָבָל׃ כִּסֵּא כָבוֹד מָרוֹם מֵרִאשׁוֹן מְקוֹם 12
מִקְדָּשֵׁנוּ׃ מִקְוֵה יִשְׂרָאֵל יְהוָה כָּל־עֹזְבֶיךָ יֵבֹשׁוּ יְסוֹרֵי 13
בָּאָרֶץ יִכָּתֵבוּ כִּי עָזְבוּ מְקוֹר מַיִם־חַיִּים אֶת־יְהוָה׃
רְפָאֵנִי יְהוָה וְאֵרָפֵא הוֹשִׁיעֵנִי וְאִוָּשֵׁעָה כִּי תְהִלָּתִי אָתָּה׃ 14

v. 11. קמץ בז״ק ibid. יסד קדי v. 13. וסדו קדי

reins. The seat of feeling in Bible psychology.

fruit of his doings. Good intentions are not sufficient. Man is judged by the outcome and unforeseen results of his actions.

11. Ill-gotten gains.

as the partridge . . . forth. It was a popular belief of the day that the partridge took possession of another bird's nest, and that the young which are thus nurtured, afterwards desert their false mother. So does wealth its unlawful possessor.

he shall be a fool. In the moral sense; he will be recognised by all as a "wicked man," colour-blind in matters of religion and duty. A life of slavery to Mammon is essentially irrational. Some see in this verse a reference to King Jehoiakim; see *Exodus*, p. 64.

12–14. God our Hope and our Physician.

12. *a glorious throne.* Better, "*Thou throne of glory, on high from the beginning, thou place of our sanctuary, thou hope of Israel*" (AJ, following Rashi). It is an invocation to God. From the vanity of earthly thrones, the Prophet lifts his eyes to Him who is from everlasting.

the place of our sanctuary. These terms are used of God as we use the words "the Throne," "the Court," "the Crown," for the actual ruler.

13. *written in the earth.* Unlike those engraved in some enduring material, they will be blotted out.

14. *heal me.* This petition has been taken over into the daily litany, the Shemoneh Esreh (Authorised Prayer Book, p. 47).

my praise. My boast and my glory.

XI. MACHAR CHODESH

I Samuel xx, 18–42

20 18. Then Jonathan said unto him, To-morrow is the new moon : and thou shalt be missed, because thy seat will be empty. 19. And when thou has stayed three days, thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. 20. And I will shoot three arrows on the side thereof, as though I shot at a mark. 21. And, behold, I will send the lad, saying, Go, find the arrows. If I say unto the lad, Behold, the arrows are on this side of thee : take them, and come ; for there is peace to thee and no hurt, as the Lord liveth. 22. But if I say thus unto the boy, Behold, the arrows are beyond thee : go thy way ; for the Lord hath sent thee away. 23. And as touching the matter which thou and I have spoken of, behold, the Lord is between thee and me for ever.

24. So David hid himself in the field : and when

is quite unwilling to believe evil of his father. He decides to sound his father and warn David.

18. *new moon.* The New Moon was in ancient times celebrated as an important festive occasion.

19. *when the business was in hand.* lit. " on the day of the deed." Probably a reference to the occasion (xix, 2–4) when Jonathan interceded with Saul for David's life, and David lay " hid in a secret place."

stone Ezel. A cairn called Ezel.

20. *arrows.* This and other passages of the Bible show that archery was a familiar sport in ancient Israel.

23. *the* Lord *be between thee and me* There is a sworn covenant between us.

הפטרת מחר חדש

שמואל א כ

18 כ וַיֹּאמֶר לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפָּקֵד
19 מוֹשָׁבֶךָ׃ וְשָׁלַשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר
נִסְתַּרְתָּ שָׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאָזֶל׃
כ וַאֲנִי שְׁלֹשֶׁת הַחִצִּים צֹהֶה אוֹרֶה לְשַׁלַּח־לִי לְמַטָּרָה׃
21 וְהִנֵּה אֶשְׁלַח אֶת־הַנַּעַר לֵךְ מְצָא אֶת־הַחִצִּים אִם־אָמֹר
אֹמַר לַנַּעַר הִנֵּה הַחִצִּים ו מִמְּךָ וָהֵנָּה קָחֵנּוּ וָבֹאָה כִּי־שָׁלוֹם
22 לְךָ וְאֵין דָּבָר חַי־יְהוָה׃ וְאִם־כֹּה אֹמַר לָעֶלֶם הִנֵּה הַחִצִּים
23 מִמְּךָ וָהֵלְאָה לֵךְ כִּי שִׁלְּחֲךָ יְהוָה׃ וְהַדָּבָר אֲשֶׁר דִּבַּרְנוּ
24 אֲנִי וָאַתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינְךָ עַד־עוֹלָם׃ וַיִּסָּתֵר

v. 20. ה׳ ושה

MACHAR CHODESH (EVE OF NEW MOON)

I Samuel XX, 18–42

There is hardly a more beautiful figure in history than Jonathan. Truly he was "a very perfect knight," the very essence of chivalry. To the Rabbis, he stands for all time as the type of disinterested, self-denying friendship (Ethics of the Fathers, v, 17). His greatness was manifested in the very clash of duty between his loyalty to his father and his love of David. Jonathan's was a task of rare difficulty, to combine duty to his father with devotion to his friend. Yet he fails in neither. To Saul he was an affectionate son and faithful officer; and "no cloud of envy intercepted his admiration of the great warrior, the sweet singer of Israel, who hereafter was to supersede him" (Jowett). It is fortunate that the opening incident of the chapter, occurring on a *Machar Chodesh*—the eve of the New Moon, enables the story of Jonathan's friendship and self-abnegation to be included among the Lessons from the Prophets.

Saul, half-crazed by jealousy of David's popularity and growing hold on the people, seeks to destroy him. David places himself in the power of Jonathan, who at first

the new moon was come, the king sat him down to eat meat. 25. And the king sat upon his seat, as at other times, even upon the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side: but David's place was empty. 26. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean. 27. And it came to pass on the morrow after the new moon, which was the second day, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day? 28. And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem: 29. and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he is not come unto the king's table. 30. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness? 31. For as long as the son of Jesse liveth upon the ground, thou shalt not be stablished, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. 32. And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?

דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ עַל־הַלֶּחֶם לֶאֱכֹל׃
כה וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשָׁבוֹ כְּפַעַם ו בְּפַעַם אֶל־מוֹשַׁב הַקִּיר
וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מִצַּד שָׁאוּל וַיִּפָּקֵד מְקוֹם דָּוִד׃
26 וְלֹא־דִבֶּר שָׁאוּל מְאוּמָה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרֶה
27 הוּא בִּלְתִּי טָהֹר הוּא כִּי־לֹא טָהוֹר׃ וַיְהִי מִמָּחֳרַת
הַחֹדֶשׁ הַשֵּׁנִי וַיִּפָּקֵד מְקוֹם דָּוִד וַיֹּאמֶר שָׁאוּל אֶל־יְהוֹנָתָן
בְּנוֹ מַדּוּעַ לֹא־בָא בֶן־יִשַׁי גַּם־תְּמוֹל גַּם־הַיּוֹם אֶל־הַלָּחֶם׃
28 וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל נָשֹׂא נָשָׂא דָוִד מֵעִמָּדִי עַד־בֵּית
29 לָחֶם׃ וַיֹּאמֶר שַׁלְּחֵנִי נָא כִּי זֶבַח מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא
צִוָּה־לִי אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמָּלְטָה נָּא
וְאֶרְאֶה אֶת־אַחָי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ׃
ל וַיִּחַר־אַף שָׁאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן־נַעֲוַת הַמַּרְדּוּת
הֲלוֹא יָדַעְתִּי כִּי־בְחֹר אַתָּה לְבֶן־יִשַׁי לְבָשְׁתְּךָ וּלְבֹשֶׁת
31 עֶרְוַת אִמֶּךָ׃ כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־יִשַׁי חַי עַל־הָאֲדָמָה
לֹא תִכּוֹן אַתָּה וּמַלְכוּתֶךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי
32 בֶן־מָוֶת הוּא׃ וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו
33 לָמָּה יוּמַת מֶה עָשָׂה׃ וַיָּטֶל שָׁאוּל אֶת־הַחֲנִית עָלָיו
לְהַכֹּתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָלְתָה הִיא מֵעִם אָבִיו לְהָמִית אֶת־

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v. 24. אל קד

26. *not clean.* The peace-offering sacrifice could not be eaten by anyone who was not ceremoniously clean (Lev. VII, 20f).

27. *son of Jesse.* He does not name him, but refers to him contemptuously merely by his father's name.

30. *son of a perverse rebellious woman.* Better, *perverse and rebellious son* (Friedlander).

confusion. Shame.

31. *he shall surely die.* lit. " he is a son of death."

33. And Saul cast his spear at him to smite him: whereby Jonathan knew that it was determined of his father to put David to death. 34. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. 36. And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. 37. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? 38. And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. 39. But the lad knew not any thing: only Jonathan and David knew the matter. 40. And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city. 41. And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. 42. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, the LORD shall be between me and thee, and between my seed and thy seed, for ever.

34 דָּוִד: וַיָּקָם יְהוֹנָתָן מֵעִם הַשֻּׁלְחָן בָּחֳרִי־אָף וְלֹא־אָכַל
בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נֶעְצַב אֶל־דָּוִד כִּי הִכְלְמוֹ
לה אָבִיו: וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד
36 וְנַעַר קָטֹן עִמּוֹ: וַיֹּאמֶר לְנַעֲרוֹ רֻץ מְצָא־נָא אֶת־הַחִצִּים
אֲשֶׁר אֲנֹכִי מוֹרֶה הַנַּעַר רָץ וְהוּא יָרָה הַחִצִּי לְהַעֲבִרוֹ:
37 וַיָּבֹא הַנַּעַר עַד־מְקוֹם הַחִצִּי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא
יְהוֹנָתָן אַחֲרֵי הַנַּעַר וַיֹּאמֶר הֲלוֹא הַחִצִּי מִמְּךָ וָהָלְאָה:
38 וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנַּעַר מְהֵרָה חוּשָׁה אַל־תַּעֲמֹד וַיְלַקֵּט
39 נַעַר יְהוֹנָתָן אֶת־הַחִצִּי וַיָּבֹא אֶל־אֲדֹנָיו: וְהַנַּעַר לֹא־יָדַע
מ מְאוּמָה אַךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר: וְיִתֵּן יְהוֹנָתָן
אֶת־כֵּלָיו אֶל־הַנַּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הָבֵיא הָעִיר:
41 הַנַּעַר בָּא וְדָוִד קָם מֵאֵצֶל הַנֶּגֶב וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ
שָׁלֹשׁ פְּעָמִים וַיִּשְּׁקוּ ו אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ
42 עַד־דָּוִד הִגְדִּיל: וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר
נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְשֵׁם יְהוָה לֵאמֹר יְהוָה ו יִהְיֶה בֵּינִי
וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֲךָ עַד־עוֹלָם:

v. 38. תתצים קדי

34. *grieved for David.* He grieves not for the insult to himself, but for the shame done to his friend before the whole court.

41. *until David exceeded. i.e.* in weeping. The thought of separation from his friend overwhelmed him.

42. *go in peace.* Jonathan comforts David with the reassurance of his undying love and devotion. Saul's violence soon assumes a murderous fury—85 priests are slain for having given bread to the hungry fugitive David. If Jonathan had, at the moment of farewell, only thought of providing his friend with a few loaves of bread, that massacre might have been averted (Talmud). David and Jonathan were never to meet again in the royal home. When the

XII. SABBATH AND NEW MOON

ADDITIONAL READING: NUMBERS XXXVIII, 9-15
HAFTORAH: ISAIAH LXVI

66 1. Thus saith the LORD, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? 2. For all these things hath mine hand made and so all those things came to be, saith the LORD: but to this man will I look, even to him that is poor and

SABBATH AND NEW MOON

ISAIAH LXVI

The Second Temple is nearing completion, and the Prophet corrects false ideas concerning the Temple building and the worship therein. He contrasts the faithful Israelites with the apostates, given to idolatrous practices, and doomed to extinction. The chapter concludes with the renewed assurance of the triumph of the Faithful Remnant, and the universal worship of the one God. Verse 23 that enshrines this hope in the phrase, "From one New Moon to another, and from one Sabbath to another," makes the section an appropriate Haftorah for this Sabbath.

1. ***what manner of house.*** God's presence cannot be limited to one spot. ("Behold heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!" I Kings VIII, 27). The purpose of the Temple was to lead men to reverence and uprightness, and the sacrifices were to help the worshipper expel evil thoughts and desires from his heart, and burn them as burnt offerings on the altar (Kimchi). If these conditions did not exist, the Temple was not a house fit for God's glory.

2. ***all these things.*** *i.e.* heaven and earth came into existence at the word of God (Abarbanel).

will I look. Not to external splendours of the building or to the elaborate ceremonial within does God look, but to

הפטרת שבת וראש חדש

ישעיה סו

סו א כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵיזֶה
2 בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵיזֶה מָקוֹם מְנוּחָתִי: וְאֶת־כָּל־אֵלֶּה
יָדִי עָשְׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־

2. v. קמץ בזיק .ibid למדנחאי אל־

tragic end came, and both Saul and Jonathan died for their people, David lamented them in the most beautiful elegy in literature:

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen! . . . .
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
O, Jonathan, slain upon thy high places,
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

When, to the example of David and Jonathan, we add the deep friendship of two women, Ruth and Naomi: ("Whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me,") we realise that the Bible is also the supreme Book of Friendship.

of a contrite spirit, and that trembleth at my word. 3. He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth a meal offering, as he that offereth swine's blood; he that burneth frankincense, as he that blesseth an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations; 4. I also will choose their mockings, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did that which was evil in mine eyes, and chose that wherein I delighted not.

5. Hear the word of the LORD, ye that tremble at his word: Your brethren that hate you, that cast you out for my name's sake, have said, Let the LORD be glorified, that we may see your joy; but they shall be ashamed. 6. A voice of tumult from the city, a voice from the temple,

4. ***their mockings.*** Because they—the apostate and obstinate transgressors—have *chosen* to do that which mocks Me (*v.* 3), I will *choose* for them suffering that will mock their hopes.

their fears. *i.e.* the very things they fear, I will bring upon them.

5–6. Addressed to the faithful ("ye that tremble at My word") whose hopes are ridiculed by their adversaries.

5. ***your brethren.*** *i.e.* the semi-idolatrous schismatics who mocked and opposed the true worshippers of God.

cast you out. That refuse to associate with you (Cheyne). The Heb. root means, in later use, to excommunicate.

let the LORD ***be glorified . . joy.*** These are the taunting words of the irreligious and insolent opponents.

6. ***a voice of tumult.*** The Prophet already seems to hear the sounds of the coming judgment against the mockers.

3 עָנִי וְנִכֵּה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃ שׁוֹחֵט הַשּׁוֹר מַכֵּה־אִישׁ
זוֹבֵחַ הַשֶּׂה עוֹרֵף כֶּלֶב מַעֲלֵה מִנְחָה דַּם־חֲזִיר מַזְכִּיר
לְבֹנָה מְבָרֵךְ אָוֶן גַּם־הֵמָּה בָּחֲרוּ בִדְרָכֵיהֶם וּבְשִׁקּוּצֵיהֶם
4 נַפְשָׁם חָפֵצָה׃ גַּם־אֲנִי אֶבְחַר בְּתַעֲלוּלֵיהֶם וּמְגוּרֹתָם אָבִיא
לָהֶם יַעַן קָרָאתִי וְאֵין עוֹנֶה דִּבַּרְתִּי וְלֹא שָׁמֵעוּ וַיַּעֲשׂוּ הָרַע
ה בְּעֵינַי וּבַאֲשֶׁר לֹא־חָפַצְתִּי בָּחָרוּ׃ שִׁמְעוּ דְבַר־יְהוָה
הַחֲרֵדִים אֶל־דְּבָרוֹ אָמְרוּ אֲחֵיכֶם שֹׂנְאֵיכֶם מְנַדֵּיכֶם לְמַעַן
6 שְׁמִי יִכְבַּד יְהוָה וְנִרְאֶה בְשִׂמְחַתְכֶם וְהֵם יֵבֹשׁוּ׃ קוֹל
שָׁאוֹן מֵעִיר קוֹל מֵהֵיכָל קוֹל יְהוָה מְשַׁלֵּם גְּמוּל לְאֹיְבָיו׃

כציל v. 3.

the existence of a humble and sincere piety among the worshippers who make their will subservient to God (" that trembleth at My word ").

3. The lit. translation of the first part of this verse is : " The slaughterer of an ox, a slayer of a man ; the sacrificer of the sheep, a breaker of a dog's neck ; the offerer of an oblation—swines' blood, &c." This is often explained to mean that he who offers the statutory sacrifices but is not animated by a sincere spirit is no better than he who takes a leading part in some horrible and unholy cult involving human sacrifices. No Prophet, however, would be guilty of such an exaggeration. More probably, the Prophet has in mind those who combined outward observance of Jewish ceremonial with the destestable rites of some debased fetish-worship which existed among those left in Israel after the Assyrian conquest (II Kings, xvii, 33f). There is no reason, however, to assume that these heathen worshippers indulged, or were permitted by the Persian authorities to indulge, in human sacrifices. The words מכה איש only mean " striketh a man " (Ibn Ezra), and not " slayeth a man." The Heb. root of מכה is used for" inflicting stripes," and may therefore here refer to sacred flagellations or scourgings which, as is well known, formed part of many pagan secret cults. He that sacrificeth an ox at God's Temple, complains our Prophet, is at the same time acting as flagellator or sacred scourger at heathen mystery worship !

a voice of the LORD that rendereth recompense to his enemies. 7. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 8. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. 9. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I that cause to bring forth shut the womb? saith thy God.

10. Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her: 11. that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream, and ye shall suck thereof; ye shall be borne upon the side, and shall be dandled upon the knees. 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 14. And ye shall see it, and your heart shall

shall be borne upon the side. Continues the figure of the nursling in the preceding verse. The nations become their foster-mothers.

13. ***as one whom his mother comforteth.*** God's is not only a Father's love. "As the grown man, coming back with wounds and weariness upon him to be comforted of his mother" (G. A. Smith), finds there the comfort he seeks, so will God comfort the men of Zion. God is our Mother.

7 בְּטֶרֶם תָּחִיל יָלְדָה בְּטֶרֶם יָבוֹא חֶבֶל לָהּ וְהִמְלִיטָה
8 זָכָר: מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם
אֶחָד אִם־יוּלַד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַם־יָלְדָה צִיּוֹן אֶת־
9 בָּנֶיהָ: הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יֹאמַר יְהוָה אִם־אֲנִי
י הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ: שִׂמְחוּ אֶת־יְרוּשָׁלַם
וְגִילוּ בָהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים
11 עָלֶיהָ: לְמַעַן תֵּינְקוּ וּשְׂבַעְתֶּם מִשַּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמְצוּ
12 וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ: כִּי־כֹה | אָמַר יְהוָה הִנְנִי
נוֹטֶה־אֵלֶיהָ כַּנָּהָר שָׁלוֹם וּכְנַחַל שׁוֹטֵף כְּבוֹד גּוֹיִם וִינַקְתֶּם
13 עַל־צַד תִּנָּשֶׂאוּ וְעַל־בִּרְכַּיִם תְּשָׁעֲשָׁעוּ: כְּאִישׁ אֲשֶׁר אִמּוֹ
14 תְּנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ: וּרְאִיתֶם

8. v. כצל

7–14. The Prophet again breaks off with words of comfort and hope to the faithful community. Though ridiculed by their adversaries, great increase of population (*v.* 7), peace and prosperity, (*v.* 12) shall come, and the enemy be destroyed.

7. Zion is the mother, and the verse describes the swift increase in her population through the re-inforcement of faithful children from all parts.

8. *shall a land be born in one day.* Emphasises the rapidity of this remarkable increase. It will seem as if Zion were regenerated in one day.

9. The work of Restoration and salvation shall be complete. God will not leave it unfinished.

10. A call to the children restored, and those still in Exile, to rejoice with Jerusalem.

all ye that mourn over her. All those in Exile, and those who since the Return have been depressed at the slow realisation of their hopes in Zion.

11. The figure of Zion as Mother is retained.

12. Peace and prosperity shall stream into Zion, like a river that overflows its banks.

glory. Wealth.

rejoice, and your bones shall flourish like the tender grass: and the hand of the Lord shall be known toward his servants, and he will have indignation against his enemies. 15. For, behold, the LORD will come in fire, and his chariots shall be like the whirlwind; to render his anger with fury, and his rebuke with flames of fire. 16. For by fire will the LORD plead, and by his sword, with all flesh: and the slain of the LORD shall be many. 17. They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse; they shall come to an end together, saith the LORD. 18. For I know their works and their thoughts: the time cometh, that I will gather all nations and tongues; and they shall come, and shall see my glory. 19. And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations. 20. And they shall bring all your brethren out of

mighty act of judgment and retribution. Those of the peoples that survive are represented as going to far-off lands to tell of God, His greatness and glory.

Tarshish. The town of Tartessus in Spain.

Pul and Lud. Probably districts in N. Africa.

Javan. Greece.

20. Impressed by what they thus hear, these far-off nations shall bring to Jerusalem all the Israelites dwelling among them, and in a manner appropriate to the greatness of the occasion.

וְשָׂשׂ לִבְּכֶם וְעַצְמוֹתֵיכֶם כַּדֶּשֶׁא תִּפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה
טו אֶת־עֲבָדָיו וְזָעַם אֶת־אֹיְבָיו: כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא
וְכַסּוּפָה מַרְכְּבֹתָיו לְהָשִׁיב בְּחֵמָה אַפּוֹ וְגַעֲרָתוֹ בְּלַהֲבֵי־
16 אֵשׁ: כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחַרְבּוֹ אֶת־כָּל־בָּשָׂר וְרַבּוּ
17 חַלְלֵי יְהוָה: הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים אֶל־הַגַּנּוֹת אַחַר
אַחַד בַּתָּוֶךְ אֹכְלֵי בְשַׂר הַחֲזִיר וְהַשֶּׁקֶץ וְהָעַכְבָּר יַחְדָּו
18 יָסֻפּוּ נְאֻם־יְהוָה: וְאָנֹכִי מַעֲשֵׂיהֶם וּמַחְשְׁבֹתֵיהֶם בָּאָה
לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי:
19 וְשַׂמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי מֵהֶם ׀ פְּלֵיטִים אֶל־הַגּוֹיִם
תַּרְשִׁישׁ פּוּל וְלוּד מֹשְׁכֵי קֶשֶׁת תּוּבַל וְיָוָן הָאִיִּים הָרְחֹקִים
אֲשֶׁר לֹא־שָׁמְעוּ אֶת־שִׁמְעִי וְלֹא רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ
כ אֶת־כְּבוֹדִי בַּגּוֹיִם: וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם ׀ מִכָּל־הַגּוֹיִם

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v. 17. אחת קרי

14. *your bones shall flourish.* Your bodily frames shall be filled with renewed youth and vigour.

15–16. The Prophet returns to the coming judgment of God against His enemies.

17. Once more a reference to the idolatries of the apostates.

they that sanctify themselves. Words used satirically of the preparation by these people for their heathenish rites (Kimchi).

unto the gardens. i.e. to join in the abominable cults which were often practised in gardens (Isa. LXV, 3).

behind one in the midst. The Massoretes read the feminine form אחת for "one." The reference therefore is to an *asherah*, a grove of sacred trees or poles set up near an altar for idol-worship in the garden. If the word is read *as written*, אחר, the reference would be to a priest who led the company of worshippers.

the mouse. Forbidden like the swine; its flesh was, with that of the other "destestable things," eaten as part of the mystic rites of this heathen cultus.

19. *I will set a sign among them. i.e.* the nations, by a

all the nations for an offering unto the LORD, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring their offering in a clean vessel into the house of the LORD. 21. And of them also will I take for priests and for Levites, saith the LORD. 22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. 24. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

realisation of their wickedness, troubles the souls of evil-doers. The knowledge of this, which will be clear to all (" And they shall go forth and look "), will become a restraining moral influence. It will be a factor in the attainment of the great consummation (the universal worship of the one true God) described in the previous verse.

they shall go forth. The worshippers.

According to ancient Jewish custom, *v.* 28 is read a second time after *v.* 24, so as to conclude the book (of which this is the last chapter) with words of comfort and encouragement. There is a similar direction in regard to concluding Malachi, Lamentations and Ecclesiastes. In each case, the last verse but one is reprinted in the Heb. text, and repeated during the reading in the Synagogue.

מִנְחָה ׀ לַיהוָה בְּסוּסִים וּבָרֶכֶב וּבַצַּבִּים וּבַפְּרָדִים
וּבְכִרְכָרוֹת עַל הַר קָדְשִׁי יְרוּשָׁלַ͏ִם אָמַר יְהוָה כַּאֲשֶׁר יָבִיאוּ
21 בְּנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר בֵּית יְהוָה: וְגַם־
22 מֵהֶם אֶקַּח לַכֹּהֲנִים לַלְוִיִּם אָמַר יְהוָה: כִּי כַאֲשֶׁר הַשָּׁמַיִם
הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי
23 נְאֻם־יְהוָה כֵּן־יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם: וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ
וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר
24 יְהוָה: וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם
לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר:
23 וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבֹא
כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יְהוָה:

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v. 23. סמוך יבוא

21. *and of them also will I take for priests and Levites.* Of the converted Gentiles and the Jews who are brought back by them, I will take to assist the priests and Levites in their service (Kimchi). This thought is quite in accordance with the universalist spirit in Isaiah.

22 and **23.** In this new (and better) order of things, the race and influence of Israel will continue for ever, leading to the fulfilment of Israel's mission, *i.e.* the universal worship of the One God, with Jerusalem as the devotional capital of mankind.

23. *from one new moon to another.* lit. " as often as there is a new moon on its new moon, etc," *i.e.* on every New Moon and Sabbath ; New Moon by New Moon and Sabbath by Sabbath.

24. A survey again of the conflict against evil, and its final defeat, through which the above great goal is reached. Delitzsch points out that, in effect, the thought is the same as in the concluding sentence of other sections of the second half of Isaiah—" there is no peace unto the wicked " (XLVIII, 22, and LVII, 21). Under the figure of the worm that dieth not, and the fire that is not quenched, we have here a symbolical representation of the lasting remorse that, on the

XIII. ZACHOR

ADDITIONAL READING: DEUTERONOMY XXV, 17–19.

HAFTORAH: I SAMUEL XV, 1–34

15 1. And Samuel said unto Saul, the LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

(*Ashkenazim begin here* :—)

2. Thus saith the LORD of hosts, I have marked that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt. 3. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. 4. And Saul summoned the people, and num-

ever, the truest mercy sometimes lies in the dispensation of sternest justice, and Israel here was the instrument of Divine Retribution.

Sabbath Zachor precedes the Festival of Purim, the story of which is recorded in the Book of Esther. Haman, the arch-enemy of the Jews, was deemed to be a descendant of the Amalekite king in the Haftorah. Sabbath Zachor reminds us of their godlessness and inhumanity. Its charge to the generations in Israel is to blot out from the human heart the cruel, cowardly Amalek spirit, and to heal the wounds caused by "man's inhumanity to man."

1. *to be king over his people.* Not *thy* (Saul's) people. God's people, to be ruled according to the Divine word and will.

2. *I have marked.* "I remember" (AJ).

3. *utterly destroy.* lit. "ban" or "devote." They were not to be taken as spoil. The Israelites were to derive no material profit from this punitive war.

הפטרת זכור

שמואל א טו

ש״ן א וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל אֹתִי שָׁלַח יְהוָה לִמְשָׁחֲךָ לְמֶלֶךְ
עַל־עַמּוֹ עַל־יִשְׂרָאֵל וְעַתָּה שְׁמַע לְקוֹל דִּבְרֵי יְהוָה׃
ב כֹּה אָמַר יְהוָה צְבָאוֹת פָּקַדְתִּי אֶת אֲשֶׁר־עָשָׂה עֲמָלֵק מתחילין ן
האשכנזים
3 לְיִשְׂרָאֵל אֲשֶׁר־שָׂם לוֹ בַּדֶּרֶךְ בַּעֲלֹתוֹ מִמִּצְרָיִם׃ עַתָּה
לֵךְ וְהִכִּיתָה אֶת־עֲמָלֵק וְהַחֲרַמְתֶּם אֶת־כָּל־אֲשֶׁר־לוֹ וְלֹא
תַחְמֹל עָלָיו וְהֵמַתָּה מֵאִישׁ עַד־אִשָּׁה מֵעוֹלֵל וְעַד־יוֹנֵק
4 מִשּׁוֹר וְעַד־שֶׂה מִגָּמָל וְעַד־חֲמוֹר׃ וַיִּשְׁמַע שָׁאוּל
אֶת־הָעָם וַיִּפְקְדֵם בַּטְּלָאִים מָאתַיִם אֶלֶף רַגְלִי וַעֲשֶׂרֶת

ZACHOR

I Samuel XV, 1–34

The Additional Reading recalls how Amalek ruthlessly attacked the defenceless and the weak of the Israelites in the wilderness, "and he feared not God." The Amalekites showed their implacable enmity not only at Rephidim, but also opposed Israel's entrance into the Holy Land. It was an hereditary hatred; they were the allies of the Midianites when these harried the Israelites in the days of the Judges. The feud between the tribes of Israel and this untameable race of savages was thus of long duration. The command for exterminating them with which the Haftorah opens, may have been given in consequence of their raids having become more numerous and sanguinary under their present king; *v.* 33. It was clear to Samuel that the struggle with these ancient and ever-hostile opponents was a matter of life and death to Israel, a struggle which he regarded as a holy war.

The moral difficulty in connection with this command is very real. It seems to be in violent contrast to the Divine law which forbids vengeance, private vengeance. How-

bered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. 5. And Saul came to the city of Amalek, and laid wait in the valley. 6. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. 7. And Saul smote the Amalekites, from Havilah as thou goest to Shur, that is before Egypt. 8. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 9. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

10. Then came the word of the LORD unto Samuel saying, 11. It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And Samuel was wroth; and he cried unto the LORD all night. 12. And Samuel rose early to meet Saul in the morning; and it

change in the Divine attitude towards people, brought about by a change in their character and conduct.

Samuel was wroth. Better, *it grieved Samuel* (AJ). He grieved for Saul, for whom he had held such high hopes.

cried. Interceded for Saul.

ה אֶלְתָּקִים אֶת־אִישׁ יְהוּדָה: וַיָּבֹא שָׁאוּל עַד־עִיר עֲמָלֵק וַיָּרֶב
6 בַּנָּחַל: וַיֹּאמֶר שָׁאוּל אֶל־הַקֵּינִי לְכוּ סְרוּ רְדוּ מִתּוֹךְ
עֲמָלֵקִי פֶּן־אֹסִפְךָ עִמּוֹ וְאַתָּה עָשִׂיתָה חֶסֶד עִם־כָּל־בְּנֵי
7 יִשְׂרָאֵל בַּעֲלוֹתָם מִמִּצְרָיִם וַיָּסַר קֵינִי מִתּוֹךְ עֲמָלֵק: וַיַּךְ
שָׁאוּל אֶת־עֲמָלֵק מֵחֲוִילָה בּוֹאֲךָ שׁוּר אֲשֶׁר עַל־פְּנֵי
8 מִצְרָיִם: וַיִּתְפֹּשׂ אֶת־אֲגַג מֶלֶךְ־עֲמָלֵק חַי וְאֶת־כָּל־הָעָם
9 הֶחֱרִים לְפִי־חָרֶב: וַיַּחְמֹל שָׁאוּל וְהָעָם עַל־אֲגַג וְעַל
מֵיטַב הַצֹּאן וְהַבָּקָר וְהַמִּשְׁנִים וְעַל־הַכָּרִים וְעַל־כָּל־הַטּוֹב
וְלֹא אָבוּ הַהֲרִימָם וְכָל־הַמְּלָאכָה נִמְבָּזָה וְנָמֵס אֹתָהּ
11 הֶחֱרִימוּ: וַיְהִי דְבַר יְהוָה אֶל־שְׁמוּאֵל לֵאמֹר: נִחַמְתִּי
כִּי־הִמְלַכְתִּי אֶת־שָׁאוּל לְמֶלֶךְ כִּי־שָׁב מֵאַחֲרַי וְאֶת־דְּבָרַי
לֹא הֵקִים וַיִּחַר לִשְׁמוּאֵל וַיִּזְעַק אֶל־יְהוָה כָּל־הַלָּיְלָה:
12 וַיַּשְׁכֵּם שְׁמוּאֵל לִקְרַאת שָׁאוּל בַּבֹּקֶר וַיֻּגַּד לִשְׁמוּאֵל

4. *in Telaim.* Probably Telem (Josh. 15, 24), a place in Southern Judah.

the Kentites. A tribe to which Jethro, the father-in-law of Moses belonged. Some of them dwelt among the Amalekites to the South of Judah.

7. *Havilah.* The eastern boundary of the district in northern Arabia inhabited by the Amalekites.

Shur. The western part of the desert, bordering on Egypt.

8. *all the people.* *i.e.* all that fell into his hands. Some bands survived and carried on guerilla warfare against the Israelites; but from this time they ceased to be formidable.

9. *spared Agag.* Saul did so, perhaps from a fellow-feeling with a king; cf. I Kings xx, 32.

the best of the sheep. Apparently to derive material profit from a campaign that was to be undertaken only to serve higher ends.

11. *it repenteth me.* An expression signifying an apparent

was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a monument, and is gone about, and passed on, and gone down to Gilgal. 13. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. 14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 15. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. 16. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. 17. And Samuel said, Though thou be little in thine own sight, art thou not the head of the tribes of Israel? And the LORD anointed thee king over Israel; 18. and the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. 19. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst that which was evil in the sight of the LORD? 20. And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king

and the people had brought the spoil not for themselves, but for sacrifice.

לֵאמֹר בָּא־שָׁאוּל הַכַּרְמֶלָה וְהִנֵּה מַצִּיב לוֹ יָד וַיָּסֹב וַיַּעֲבֹר
וַיֵּרֶד הַגִּלְגָּל׃ 13 וַיָּבֹא שְׁמוּאֵל אֶל־שָׁאוּל וַיֹּאמֶר לוֹ שָׁאוּל
בָּרוּךְ אַתָּה לַיהוָה הֲקִימֹתִי אֶת־דְּבַר יְהוָה׃ 14 וַיֹּאמֶר שְׁמוּאֵל
וּמֶה קוֹל־הַצֹּאן הַזֶּה בְּאָזְנָי וְקוֹל הַבָּקָר אֲשֶׁר אָנֹכִי שֹׁמֵעַ׃
טו וַיֹּאמֶר שָׁאוּל מֵעֲמָלֵקִי הֱבִיאוּם אֲשֶׁר חָמַל הָעָם עַל־
מֵיטַב הַצֹּאן וְהַבָּקָר לְמַעַן זְבֹחַ לַיהוָה אֱלֹהֶיךָ וְאֶת־הַיּוֹתֵר
הֶחֱרַמְנוּ׃ 16 וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל הֶרֶף וְאַגִּידָה לְךָ
אֵת אֲשֶׁר דִּבֶּר יְהוָה אֵלַי הַלָּיְלָה וַיֹּאמֶר לוֹ דַּבֵּר׃
17 וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אִם־קָטֹן אַתָּה בְּעֵינֶיךָ רֹאשׁ שִׁבְטֵי
18 יִשְׂרָאֵל אָתָּה וַיִּמְשָׁחֲךָ יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל׃ וַיִּשְׁלָחֲךָ
יְהוָה בְּדָרֶךְ וַיֹּאמֶר לֵךְ וְהַחֲרַמְתָּה אֶת־הַחַטָּאִים אֶת־
19 עֲמָלֵק וְנִלְחַמְתָּ בּוֹ עַד־כַּלּוֹתָם אֹתָם׃ וְלָמָּה לֹא־שָׁמַעְתָּ
בְּקוֹל יְהוָה וַתַּעַט אֶל־הַשָּׁלָל וַתַּעַשׂ הָרַע בְּעֵינֵי יְהוָה׃
ב וַיֹּאמֶר שָׁאוּל אֶל־שְׁמוּאֵל אֲשֶׁר שָׁמַעְתִּי בְּקוֹל
יְהוָה וָאֵלֵךְ בַּדֶּרֶךְ אֲשֶׁר־שְׁלָחַנִי יְהוָה וָאָבִיא אֶת־אֲגַג

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v. 15. פתח בסמ״ם v. 16. ואמר קדי

12. *Carmel.* In Judah, about 7 miles S. of Hebron.
set him up a monument. To commemorate his victory.
Gilgal. In the Jordan valley. Perhaps to sacrifice there of the spoil in thanksgiving for the victory (Ralbag); see *v.* 15 and 21.

15. *they have brought them from the Amalekites.* Saul appears to lay the blame upon the people.
to sacrifice unto the LORD *thy God.* Saul thought that this would justify his action.

17. *though thou be little in thine own sight.* Samuel's answer to Saul's plea that the people were to blame (*v.* 15). Saul was the leader; and if he heeded the voice of his army in an act of disobedience, he was not fit to lead.

20. *I have obeyed . . . and have brought Agag.* Saul again seeks to justify himself. He had destroyed the Amalekites;

of Amalek, and have utterly destroyed the Amalekites. 21. But the people took of the spoil, sheep and oxen, the chief of the devoted things to sacrifice unto the LORD thy God in Gilgal. 22. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. 24. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. 25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. 26. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. 27. And as Samuel turned about to go away, he laid hold upon the skirt of his robe, and it rent. 28. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. 29. And also the Strength of Israel will not lie nor

29. ***the Strength of Israel.*** **He who is the Source of their strength and confidence.**

21 מֶלֶךְ עֲמָלֵק וְאֶת־עֲמָלֵק הֶחֱרַמְתִּי׃ וַיִּקַּח הָעָם מִהַשָּׁלָל
צֹאן וּבָקָר רֵאשִׁית הַחֵרֶם לִזְבֹּחַ לַיהוָה אֱלֹהֶיךָ בַּגִּלְגָּל׃
22 וַיֹּאמֶר שְׁמוּאֵל הֲחֵפֶץ לַיהוָה בְּעֹלוֹת וּזְבָחִים
כִּשְׁמֹעַ בְּקוֹל יְהוָה הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב
23 מֵחֶלֶב אֵילִים׃ כִּי חַטַּאת־קֶסֶם מְרִי וְאָוֶן וּתְרָפִים
הַפְצֵר יַעַן מָאַסְתָּ אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ מִמֶּלֶךְ׃
24 וַיֹּאמֶר שָׁאוּל אֶל־שְׁמוּאֵל חָטָאתִי כִּי־עָבַרְתִּי אֶת־פִּי
יְהוָה וְאֶת־דְּבָרֶיךָ כִּי יָרֵאתִי אֶת־הָעָם וָאֶשְׁמַע בְּקוֹלָם׃
כה וְעַתָּה שָׂא נָא אֶת־חַטָּאתִי וְשׁוּב עִמִּי וְאֶשְׁתַּחֲוֶה לַיהוָה׃
26 וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי
מָאַסְתָּה אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ יְהוָה מִהְיוֹת מֶלֶךְ עַל־
27 יִשְׂרָאֵל׃ וַיִּסֹּב שְׁמוּאֵל לָלֶכֶת וַיַּחֲזֵק בִּכְנַף־מְעִילוֹ וַיִּקָּרַע׃
28 וַיֹּאמֶר אֵלָיו שְׁמוּאֵל קָרַע יְהוָה אֶת־מַמְלְכוּת
29 יִשְׂרָאֵל מֵעָלֶיךָ הַיּוֹם וּנְתָנָהּ לְרֵעֲךָ הַטּוֹב מִמֶּךָּ׃ וְגַם

פתח נסים v. 20.

22. *delight in burnt offerings.* Samuel's reply is couched in the rhythmical form of parallelism, the characteristic of Heb. poetry. He goes straight to the real disobedience behind Saul's excuses, and in a few immortal words summarises the ethical teaching of the Hebrew prophets.

to obey is better than sacrifice. "Asserts in clearest terms the superiority of moral to ritual worship" (Payne Smith).

23. *teraphim.* Idolatrous images. Deliberate disobedience towards God is compared to witchcraft, because both bow to an authority other than Divine; in the one case, to the individual will or passion; and in the other, to the idol. The comparison is especially appropriate here, as Saul had been zealous in abolishing witchcraft in Israel. Samuel accuses him of being as guilty as those he had himself condemned.

24. *feared the people.* Saul now admits the true reason of his lapse. He did not lead, though king, but was led.

repent: for he is not a man, that he should repent. 30. Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. 31. So Samuel turned again after Saul; and Saul worshipped the LORD.

32. Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. 33. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34. Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

34. *then Samuel went to Ramah.* He saw Saul no more. He loved and grieved for Saul, and mourned for the failure of a career that had seemed so promising. "Intoxicated by his success in war, Saul was about to divert Israel into a conquering worldly kingdom pursuing purely political aims; when Samuel, watchful of Israel's true destiny, sternly reproved him and announced his rejection as ruler of his people" (Cornill). "He had begun his reign as a knightly hero in the splendour of manly strength, good fortune and victory; he died, harrassed, embittered, deranged, giving himself the death blow, avoided and forsaken by every one—by his trusted seer and counsellor, by his greatest warrior, and, finally, by the last of his faithful followers" (Kittell).

נֵצַח יִשְׂרָאֵל לֹא יִשָּׁקֵר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם
ל וַיֹּאמֶר חָטָאתִי עַתָּה כַּבְּדֵנִי נָא נֶגֶד זִקְנֵי עַמִּי וְנֶגֶד יִשְׂרָאֵ
31 וְשׁוּב עִמִּי וְהִשְׁתַּחֲוֵיתִי לַיהוָה אֱלֹהֶיךָ: וַיָּשָׁב שְׁמוּאֵ
32 אַחֲרֵי שָׁאוּל וַיִּשְׁתַּחוּ שָׁאוּל לַיהוָה: וַיֹּאמֶר שְׁמוּאֵ
הַגִּישׁוּ אֵלַי אֶת־אֲגַג מֶלֶךְ עֲמָלֵק וַיֵּלֶךְ אֵלָיו אֲגַג מַעֲדַנֹּ
33 וַיֹּאמֶר אֲגַג אָכֵן סָר מַר־הַמָּוֶת: וַיֹּאמֶר שְׁמוּאֵ
כֵּאֲשֶׁר שִׁכְּלָה נָשִׁים חַרְבֶּךָ כֵּן תִּשְׁכַּל מִנָּשִׁים אִמֶּ
34 וַיְשַׁסַּף שְׁמוּאֵל אֶת־אֲגַג לִפְנֵי יְהוָה בַּגִּלְגָּל: וַיֵּלֶ
שְׁמוּאֵל הָרָמָתָה וְשָׁאוּל עָלָה אֶל־בֵּיתוֹ גִּבְעַת שָׁאוּל

he is not a man, that he should repent. He is not changeable ke man, but permanent in His purpose. He desires the ood of Israel, and it is for their good that Saul should be eprived of sovereignty. There is no contradiction here to he expression in *v.* 10. It is because God is unchangeable n his purposes that " change of attitude in men from good o evil, seems to develop a corresponding change of attitude owards them in God " (Sime).

30. *honour me now.* A touching and natural request. aul had been sufficiently humiliated ; and, as he was still ing, it was necessary that his authority should be upheld efore the people.

31. *so Samuel turned again after Saul.* He had vin- icated himself as representative of God's will, and now llowed Saul to precede him.

32. *delicately.* Some translate " tremblingly " (Septua- int); others, " cheerfully," as he now preferred death o life (Kimchi) ; or, " in chains " (AJ).

the bitterness of death is past. He had lost kingdom and berty, and death held no further bitterness for him.

33. *childless.* He had practised the old Amalekite method f murdering the weak and defenceless, on the borders of udah. Samuel, who in more than one way was the last f the Judges, seized a sword and with his own hand struck he murderer dead. It was national vengeance, not ven- eance taken by Samuel in his own cause.

XIV. PARAH

ADDITIONAL READING: NUMBERS XIX, 1–22

HAFTORAH: EZEKIEL XXXVI, 16–38

36 16. Moreover the word of the LORD came unto me, saying, 17. Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: their way before me was as the uncleanness of a woman in her separation. 18. Wherefore I poured out my fury upon them for the blood which they had poured out upon the land, and because they had defiled it with their idols: 19. and I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them. 20. And when they came unto the nations, whither they went, they profaned my holy name; in that men said of them, These are the people of the LORD, and are gone forth out of his land.

will be swept by sincere Repentance that will cause it to be ashamed of its evil past. When the sinful nation has thus been purified, and the desolate land re-peopled, then the heathen will know that the whole is God's doing.

16–18. The uncleanness, religious and moral, of their ways was the real cause of the suffering of the people and their banishment.

17. *their doings.* Their idolatry.

18. *blood which they had poured out.* The Prophet probably has in mind the abominable rite of child-sacrifice which they copied from the heathens surrounding them.

20. *profaned my holy name.* Doubly so; by their own wrong-doing and by forcing God to punish them.

are gone forth out of his land. "He was not able to protect His people!" was the taunt of the heathen, which constituted

הפטרת פרה

יחזקאל לו

לו 16 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: 17 בֶּן־אָדָם בֵּית יִשְׂרָאֵל
יֹשְׁבִים עַל־אַדְמָתָם וַיְטַמְּאוּ אוֹתָהּ בְּדַרְכָּם וּבַעֲלִילוֹתָם
18 כְּטֻמְאַת הַנִּדָּה הָיְתָה דַרְכָּם לְפָנָי: וָאֶשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם
עַל־הַדָּם אֲשֶׁר־שָׁפְכוּ עַל־הָאָרֶץ וּבְגִלּוּלֵיהֶם טִמְּאוּהָ:
19 וָאָפִיץ אֹתָם בַּגּוֹיִם וַיִּזָּרוּ בָּאֲרָצוֹת כִּדַרְכָּם וְכַעֲלִילוֹתָם
נ שְׁפַטְתִּים: וַיָּבֹא אֶל־הַגּוֹיִם אֲשֶׁר־בָּאוּ שָׁם וַיְחַלְּלוּ אֶת־
שֵׁם קָדְשִׁי בֶּאֱמֹר לָהֶם עַם־יְהוָה אֵלֶּה וּמֵאַרְצוֹ יָצָאוּ:

סכרון ויבא v. 20.

PARAH

Ezekiel XXXVI, 16–38

The Additional Reading lays down the regulations for bodily purification. The object of these laws, our Sages say, was to impress on the Israelites the need of moral purification after the apostasy in connection with the Golden Calf.

Moral purification is likewise the theme of the Haftorah taken from the Book of Ezekiel. How Israel is to emerge from the grave of the Exile, renew its life on its own soil, and open an era of undefiled service of God—such is the teaching of the Haftorah. God had justly sent Israel into captivity, says the Prophet; its disasters were inevitable, seeing that God is a God of Holiness and Right. But the heathens had misunderstood this punishment, taking it as a sign of God's inability to save His people (Rashi, Kimchi). In this way, Israel had occasioned the profanation of God's Name. To vindicate His own honour, God will restore them; not because Israel deserved restoration, but because God's Glory demanded it. This Restoration will, however, be accompanied by moral renewal; on the one hand, God will implant "a new heart and a new spirit" in the nation; and, on the other hand, Israel's soul

21. But I had pity for mine holy name, which the house of Israel had profaned among the nations, whither they went. 22. Therefore say unto the house of Israel, Thus saith the Lord GOD: I do not this for your sake, O house of Israel, but for mine holy name, which ye have profaned among the nations, whither ye went. 23. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. 24. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. 25. And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them. 28. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. 29. And I will save you from all your uncleannesses: and

25. *I will sprinkle clean water.* Figurative for moral purification and inward spiritual renewal.

filthiness. Of idolatry, whose worship involved both ritual and moral uncleanness.

21 וָאֶחְמֹל עַל־שֵׁם קָדְשִׁי אֲשֶׁר חִלְּלוּהוּ בֵּית יִשְׂרָאֵל בַּגּוֹיִם
22 אֲשֶׁר־בָּאוּ שָׁמָּה׃ לָכֵן אֱמֹר לְבֵית־יִשְׂרָאֵל כֹּה
אָמַר אֲדֹנָי יֱהוִה לֹא לְמַעַנְכֶם אֲנִי עֹשֶׂה בֵּית יִשְׂרָאֵל כִּי
אִם־לְשֵׁם־קָדְשִׁי אֲשֶׁר חִלַּלְתֶּם בַּגּוֹיִם אֲשֶׁר־בָּאתֶם שָׁם׃
23 וְקִדַּשְׁתִּי אֶת־שְׁמִי הַגָּדוֹל הַמְחֻלָּל בַּגּוֹיִם אֲשֶׁר חִלַּלְתֶּם
בְּתוֹכָם וְיֵדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה נְאֻם אֲדֹנָי יֱהוִה בְּהִקָּדְשִׁי
24 בָכֶם לְעֵינֵיהֶם׃ וְלָקַחְתִּי אֶתְכֶם מִן־הַגּוֹיִם וְקִבַּצְתִּי אֶתְכֶם
כה מִכָּל־הָאֲרָצוֹת וְהֵבֵאתִי אֶתְכֶם אֶל־אַדְמַתְכֶם׃ וְזָרַקְתִּי
עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־
26 גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם׃ וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ
חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם וַהֲסִרֹתִי אֶת־לֵב הָאֶבֶן מִבְּשַׂרְכֶם
27 וְנָתַתִּי לָכֶם לֵב בָּשָׂר׃ וְאֶת־רוּחִי אֶתֵּן בְּקִרְבְּכֶם וְעָשִׂיתִי
28 אֵת אֲשֶׁר־בְּחֻקַּי תֵּלֵכוּ וּמִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם׃ וִישַׁבְתֶּם

כצל v. 23. 25.

a monstrous *chillul hashem*, a profanation and degradation of the idea of God.

22–24. To vindicate His own honour, God will restore them, "for so only can His sole Godhead, which the ruin of His people had caused to be questioned, be generally acknowledged in the world; He *can* restore Israel, for of His own free grace He forgives their sins and transforms their hard heart."

22. *I do not this for your sake. Because* Israel was His own people, He must strictly punish Israel for its sins; cf. Amos III, 2 (*Genesis*, p. 502). His Name was inseparably connected with Israel. To that fact the nation owed its preservation.

23. *when I shall be sanctified in you.* Or, "when I shew myself holy in you." Israel is the subject *through* which God will show Himself to be the Omnipotent and Holy God to the nations. "The great act of reinstatement would make the heathen honour God's majesty, as the sufferings of Israel made them despise it" (Lofthouse).

I will call for the corn, and will multiply it, and lay no famine upon you. 30. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations. 31. Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations. 32. Not for your sake do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your ways, O house of Israel. 33. Thus saith the Lord GOD: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. 34. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. 35. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fenced and inhabited. 36. Then the nations that are left round about you shall know that I the LORD have builded the ruined places, and planted that which was desolate: I the LORD have spoken it, and I will do it. (*Sephardim end here*).

37. Thus saith the Lord GOD: For this moreover will I be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. 38. As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

בְּאֶרֶץ אֲשֶׁר נָתַתִּי לַאֲבֹתֵיכֶם וִהְיִיתֶם לִי לְעָם וְאָנֹכִי
29 אֶהְיֶה לָכֶם לֵאלֹהִים: וְהוֹשַׁעְתִּי אֶתְכֶם מִכֹּל טֻמְאֹתֵיכֶם
וְקָרָאתִי אֶל־הַדָּגָן וְהִרְבֵּיתִי אֹתוֹ וְלֹא־אֶתֵּן עֲלֵיכֶם רָעָב:
ל וְהִרְבֵּיתִי אֶת־פְּרִי הָעֵץ וּתְנוּבַת הַשָּׂדֶה לְמַעַן אֲשֶׁר לֹא־
31 תִקְחוּ עוֹד חֶרְפַּת רָעָב בַּגּוֹיִם: וּזְכַרְתֶּם אֶת־דַּרְכֵיכֶם
הָרָעִים וּמַעַלְלֵיכֶם אֲשֶׁר לֹא־טוֹבִים וְנִקְטֹתֶם בִּפְנֵיכֶם עַל
32 עֲוֹנֹתֵיכֶם וְעַל־תּוֹעֲבֹתֵיכֶם: לֹא לְמַעַנְכֶם אֲנִי־עֹשֶׂה נְאֻם
אֲדֹנָי יֱהוִה יְוֵדַע לָכֶם בֹּשׁוּ וְהִכָּלְמוּ מִדַּרְכֵיכֶם בֵּית
33 יִשְׂרָאֵל: כֹּה אָמַר אֲדֹנָי יֱהוִה בְּיוֹם טַהֲרִי אֶתְכֶם מִכֹּל
34 עֲוֹנֹתֵיכֶם וְהוֹשַׁבְתִּי אֶת־הֶעָרִים וְנִבְנוּ הֶחָרְבוֹת: וְהָאָרֶץ
הַנְּשַׁמָּה תֵּעָבֵד תַּחַת אֲשֶׁר הָיְתָה שְׁמָמָה לְעֵינֵי כָּל־עוֹבֵר:
לה וְאָמְרוּ הָאָרֶץ הַלָּזוּ הַנְּשַׁמָּה הָיְתָה כְּגַן־עֵדֶן וְהֶעָרִים הֶחֳרֵבוֹת
36 וְהַנְּשַׁמּוֹת וְהַהֲרֻסוֹת בְּצוּרוֹת יָשָׁבוּ: וְיָדְעוּ הַגּוֹיִם אֲשֶׁר
יִשָּׁאֲרוּ סְבִיבוֹתֵיכֶם כִּי ׀ אֲנִי יְהוָה בָּנִיתִי הַנֶּהֱרָסוֹת
37 נָטַעְתִּי הַנְּשַׁמָּה אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי: * כֹּה מסיים ופרדים
אָמַר אֲדֹנָי יֱהוִה עוֹד זֹאת אִדָּרֵשׁ לְבֵית־יִשְׂרָאֵל לַעֲשׂוֹת
38 לָהֶם אַרְבֶּה אֹתָם כַּצֹּאן קָדָשִׁים כְּצֹאן יְרוּשָׁלַ͏ִם בְּמוֹעֲדֶיהָ כֵּן תִּהְיֶינָה הֶעָרִים הֶחֳרֵבוֹת מִלְאוֹת
צֹאן אָדָם וְיֵדְעוּ כִּי־אֲנִי יְהוָה:

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v. 35. דר׳ בציתי v. 38. דר׳ בצתי

26. *a new heart.* Obedient, submissive, and desiring the good. "Heart" is the Heb. term for the whole inward being.

a new spirit. Steadfast, and predisposed to revere God.

the stony heart. Hard and rebellious.

heart of flesh. Tender, sensitive to Divine admonition and influence, and capable of being moulded thereby.

27. *to walk in my statutes.* The spirit of God will appear

XV. HACHODESH

ADDITIONAL READING : EXODUS XII, 1–20

HAFTORAH : EZEKIEL XLV, 16–XLVI, 18

(*Ashkenazim begin here:—*)

45 16. All the people of the land shall give unto this oblation for the prince in Israel. 17. And it shall be the prince's part to give the burnt offerings, and the meal offerings, and the drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all the appointed feasts of the house

HACHODESH

EZEKIEL XLV, 16-XLVI, 18

For the life and message of Ezekiel see *Genesis*, p. 508, and the Introductory Note to the Haftorahs of Acharey Mos and Parah, p.382 and 450.

The Additional Reading describes the paschal sacrifice on the first Passover in Egypt, as well as the rules and preparation for the perennial celebration of that Festival. The Haftorah, likewise, touches upon the Passover sacrifices in the course of the Prophet's description of the Restored Temple.

The last portion of the Book of Ezekiel (chaps. XL–XLVIII) is a description of the New Jerusalem that is to arise when the Exile is over. "The Prophet, transported in thought to the Jerusalem to come, reconstructs the Temple, describes its proportions and forms, organises the future priesthood, the new cult, lays out the geographical plan of the re-organised kingdom, and divides it among the tribes that have come back from the four corners of exile. This plan of the constitution of the future is half-ideal, half allegorical" (Darmesteter). In the New Jerusalem, the Temple becomes both spiritually and materially the centre of the whole nation and its life ; and the name of the City is for the future to be, *The* LORD *is there*. "Ezekiel realised that great things on earth are only produced by union. He, therefore, regarded it as the aim and task of his prophetic and pastoral mission to educate individuals, not only to be religious, but

הפטרת החדש

יחזקאל מה

מה 16 כֹּל הָעָם באן מתחילין האשכנזים
17 הָאָרֶץ יִהְיוּ אֶל־הַתְּרוּמָה הַזֹּאת לַנָּשִׂיא בְּיִשְׂרָאֵל׃ וְעַל־
הַנָּשִׂיא יִהְיֶה הָעוֹלוֹת וְהַמִּנְחָה וְהַנֶּסֶךְ בַּחַגִּים וּבֶחֳדָשִׁים
וּבַשַּׁבָּתוֹת בְּכָל־מוֹעֲדֵי בֵּית יִשְׂרָאֵל הוּא־יַעֲשֶׂה אֶת־

both as an inward impulse to fulfil God's will, and as a power to do it.

31. *then shall ye remember your evil ways.* The Divine mercies described in the previous verses will "heap coals of fire on their head." They will bring vividly to their memory the former national sins, and the consequent justice of their exile. A deep and sincere repentance will be the result.

32. *not for your sake.* "It is doubtless meant as consolation to the people when the Prophet declares that their deliverance does not depend on their deserts" (Toy).

be ashamed. Self-loathing for its past misdeeds would be a sign of possessing the "new heart and new spirit."

33–35. The land will enjoy prosperity, the towns will be rebuilt, and filled with a teeming population.

36. *I the* LORD *have builded.* This redemption and restoration shall be manifest to the nations as the work of God and not of man.

37. *will I be enquired of.* *i.e.* I will be accessible to their prayers.

as the flock. As numerous as the sheep with which the Temple courts and streets of Jerusalem were crowded at the Festival Season.

of Israel: he shall prepare the sin offering, and the meal offering, and the burnt offering, and the peace offerings, to make atonement for the house of Israel. (*Sephardim begin here:—*)

18. Thus saith the Lord GOD: In the first month, in the first day of the month, thou shalt take a young bullock without blemish; and thou shalt cleanse the sanctuary. 19. And the priest shall take of the blood of the sin offering, and put it upon the door posts of the house, and upon the four corners of the ledge of the altar, and upon the posts of the gate of the inner court. 20. And so thou shalt do on the seventh day of the month for every one that erreth, and for him that is simple: so shall ye make atonement for the house. 21. In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall

be preceded on the first of the month by a day of expiation or atonement. The ritual therewith is so novel that, on the one hand, some Rabbis held that it could only refer to the Third Temple, in the days to come; and, on the other hand, there were attempts to exclude the Book of Ezekiel from the Canon of Scripture.

20. *so shalt thou do on the seventh day.* According to XLIII, 25 (Haftorah Tetzaveh), the consecration of the altar was to last seven days. When that was completed, atonement could be made for the unintentional errors committed during the services of consecration (Kimchi).

erreth. Unwittingly.

him that is simple. One who has trespassed in ignorance of the law.

21–25. The Festival sacrifices. These differ in many particulars from those in Leviticus. One Rabbi declares that this Chapter will only properly be explained "when Elijah appears."

הַחַטָּאת וְאֶת־הַמִּנְחָה וְאֶת־הָעוֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר
בְּעַד בֵּית־יִשְׂרָאֵל׃ 18 כֹּה־אָמַר אֲדֹנָי יֱהוִה בָּרִאשׁוֹן מתחילין ופרדים
בְּאֶחָד לַחֹדֶשׁ תִּקַּח פַּר־בֶּן־בָּקָר תָּמִים וְחִטֵּאתָ אֶת־
הַמִּקְדָּשׁ׃ 19 וְלָקַח הַכֹּהֵן מִדַּם הַחַטָּאת וְנָתַן אֶל־מְזוּזַת
הַבַּיִת וְאֶל־אַרְבַּע פִּנּוֹת הָעֲזָרָה לַמִּזְבֵּחַ וְעַל־מְזוּזַת שַׁעַר
כ הֶחָצֵר הַפְּנִימִית׃ וְכֵן תַּעֲשֶׂה בְּשִׁבְעָה בַּחֹדֶשׁ מֵאִישׁ
21 שׁגֶה וּמִפֶּתִי וְכִפַּרְתֶּם אֶת־הַבָּיִת׃ בָּרִאשׁוֹן בְּאַרְבָּעָה
עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם הַפֶּסַח חַג שָׁבֻעוֹת יָמִים

to be members of a community" (Cornill). That such a community be a holy community and serve ideal ends was, however, dependent on the people being prevented from again lapsing into their former sins. Hence, the new constitution for the nation in chaps. XL–XLVIII. Thereby the new Temple would be saved from the repetition of its profanations, and Israel rendered worthy of the God Who would make His dwelling in their midst. In this earliest of literary Utopias, the king's power is strictly limited. As wars are no more, his is no longer any military leadership; and the Prince of the nation is little else than its representative in the Temple. A rich reservation of land is assigned to him, which he tills like every other Israelite. The priests and Levites receive a definite portion of land as the material foundation of their existence.

16. *oblation.* *i.e.* the dues that were to be given to the Temple; see *v.* 13–15. The National Council, on behalf of the people, were to hand the dues to the Prince; he would thus possess a common stock from which the priests could draw.

17. *to give the burnt offerings.* From the contributions specified in the preceding verses, the Prince, as the head of the nation, would be held responsible for the supply of sacrifices at the appointed seasons.

he shall prepare the sin offering. *i.e.* provide the offering.

18–20. To ensure the purity of the Sanctuary, which may have been endangered by error or ignorance, Passover and Tabernacles were, according to Ezekiel's vision, to

be eaten. 22. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. 23. And the seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a he-goat daily for a sin offering. 24. And he shall prepare a meal offering, an ephah for a bullock, and an ephah for a ram, and an hin of oil to an ephah. 25. In the seventh month, in the fifteenth day of the month, in the feast, shall he do the like the seven days; according to the sin offering, according to the burnt offering, and according to the meal offering, and according to the oil.

46 1. Thus saith the Lord GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened. 2. And the prince shall enter by the way of the porch of the gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate; then he shall go forth: but the gate shall not be shut until the evening. 3. And the people of the land shall worship at the door of that gate before the LORD in the sabbaths and in the new moons. 4. And the burnt offering that the prince shall offer unto the LORD shall be in the sabbath day six lambs without blemish and a ram without

22 מַצּוֹת יֹאכֵל׃ וְעָשָׂה הַנָּשִׂיא בַּיּוֹם הַהוּא בְּעַדּוֹ וּבְעַד כָּל־
23 עַם הָאָרֶץ פַּר חַטָּאת׃ וְשִׁבְעַת יְמֵי־הֶחָג יַעֲשֶׂה עוֹלָה
לַיהוָה שִׁבְעַת פָּרִים וְשִׁבְעַת אֵילִים תְּמִימִם לַיּוֹם שִׁבְעַת
24 הַיָּמִים וְחַטָּאת שְׂעִיר עִזִּים לַיּוֹם׃ וּמִנְחָה אֵיפָה לַפָּר
כה וְאֵיפָה לָאַיִל יַעֲשֶׂה וְשֶׁמֶן הִין לָאֵיפָה׃ בַּשְּׁבִיעִי בַּחֲמִשָּׁה
עָשָׂר יוֹם לַחֹדֶשׁ בֶּחָג יַעֲשֶׂה כָאֵלֶּה שִׁבְעַת הַיָּמִים כַּחַטָּאת
כָּעֹלָה וְכַמִּנְחָה וְכַשָּׁמֶן׃

מו א כֹּה־אָמַר אֲדֹנָי יֱהוִה שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים
יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם
2 הַחֹדֶשׁ יִפָּתֵחַ׃ וּבָא הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר מִחוּץ וְעָמַד
עַל־מְזוּזַת הַשַּׁעַר וְעָשׂוּ הַכֹּהֲנִים אֶת־עוֹלָתוֹ וְאֶת־שְׁלָמָיו
וְהִשְׁתַּחֲוָה עַל־מִפְתַּן הַשַּׁעַר וְיָצָא וְהַשַּׁעַר לֹא־יִסָּגֵר עַד־
3 הָעָרֶב׃ וְהִשְׁתַּחֲוּוּ עַם־הָאָרֶץ פֶּתַח הַשַּׁעַר הַהוּא בַּשַּׁבָּתוֹת
4 וּבֶחֳדָשִׁים לִפְנֵי יְהוָה׃ וְהָעֹלָה אֲשֶׁר־יַקְרֵב הַנָּשִׂיא לַיהוָה

22. *shall the prince prepare for himself.* Shall provide it from his own resources.

24. *ephah.* About $1\frac{1}{10}$ bushels.

hin. About $1\frac{1}{2}$ gallons.

25. *in the feast.* The Feast of Tabernacles, the harvest festival.

Chapter XLVI

1–15. The rights of the Prince in the Sanctuary are strictly prescribed.

2. *shall stand by the post of the gate.* The Prince had no right of entry within it. He stood at the threshold of the eastern gate, opposite the altar, watching his sacrifice.

3. *the people.* Stood in the Outer Court.

3. *people of the land.* Heb. *am ha-aretz*; the National Council. They have almost the same privilege as the Prince. They worship at the door of the same gate.

blemish; 5. and the meal offering shall be an ephah for the ram, and the meal offering for the lambs as he is able to give, and an hin of oil to an ephah. 6. And in the day of the new moon it shall be a young bullock without blemish; and six lambs, and a ram; they shall be without blemish: 7. and he shall prepare a meal offering, an ephah for the bullock, and ephah for the ram, and for the lambs according as he is able, and an hin of oil to an ephah. 8. And when the prince shall enter, he shall go in by the way of the porch of the gate, and he shall go forth by the way thereof. 9. But when the people of the land shall come before the LORD in the appointed feasts, he that entereth by the way of the north gate to worship shall go forth by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth straight before him. 10. And the prince, when they go in, shall go in in the midst of them; and when they go forth, they shall go forth together. 11. And in the feasts and in the solemnities the meal offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give, and an hin of oil to an ephah. 12. And when the prince shall prepare a freewill offering, a burnt offering or peace offerings as a freewill offering unto the LORD, one shall open for him the gate that looketh toward the east, and he shall prepare

ה בְּיוֹם הַשַּׁבָּת שֵׁשֶׁה כְבָשִׂים תְּמִימִם וְאַיִל תָּמִים: וּמִנְחָה
אֵיפָה לָאַיִל וְלַכְּבָשִׂים מִנְחָה מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה:
6 וּבְיוֹם הַחֹדֶשׁ פַּר בֶּן־בָּקָר תְּמִימִם וְשֵׁשֶׁת כְּבָשִׂים וְאַיִל
7 תְּמִימִם יִהְיוּ: וְאֵיפָה לַפָּר וְאֵיפָה לָאַיִל יַעֲשֶׂה מִנְחָה
8 וְלַכְּבָשִׂים כַּאֲשֶׁר תַּשִּׂיג יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה: וּבְבוֹא
9 הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר יָבוֹא וּבְדַרְכּוֹ יֵצֵא: וּבְבוֹא עַם־
הָאָרֶץ לִפְנֵי יְהוָה בַּמּוֹעֲדִים הַבָּא דֶרֶךְ שַׁעַר צָפוֹן
לְהִשְׁתַּחֲוֹת יֵצֵא דֶּרֶךְ־שַׁעַר נֶגֶב וְהַבָּא דֶּרֶךְ־שַׁעַר נֶגֶב יֵצֵא
דֶּרֶךְ־שַׁעַר צָפוֹנָה לֹא יָשׁוּב דֶּרֶךְ הַשַּׁעַר אֲשֶׁר־בָּא בּוֹ כִּי
י נֹכְחוֹ יֵצֵאוּ: וְהַנָּשִׂיא בְּתוֹכָם בְּבוֹאָם יָבוֹא וּבְצֵאתָם יֵצֵאוּ:
11 וּבַחַגִּים וּבַמּוֹעֲדִים תִּהְיֶה הַמִּנְחָה אֵיפָה לַפָּר וְאֵיפָה לָאַיִל
12 וְלַכְּבָשִׂים מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה: וְכִי־יַעֲשֶׂה הַנָּשִׂיא

9. ר יצא קרי

8. *shall go forth.* The Prince is to leave the inner gate as he entered it; he is not to pass through the Inner Court. "The procedure of the Prince is thus minutely ordered that it may be understood that, though certain privileges are accorded his rank, he has no authority within the sacred precincts" (Toy).

9. *in the appointed feasts.* The three Pilgrim Festivals of the year (Passover, Pentecost, and Tabernacles) when all were to appear at the Temple in Jerusalem. Ezekiel lays down the regulations to prevent overcrowding. The members of the National Council, like every worshipper, were to pass reverently as near the Holy of Holies as was allowed, but pass on. There was to be no tarrying on the threshold; no curious looking on. Public worship was not to degenerate into a public spectacle.

10. *the prince shall go in the midst of them.* Of the *am ha-aretz*, the National Council. Those who take the words "people of the land" literally, explain that on the Festival days, when the people would be there in great numbers, the Prince was to mingle freely with them. In no other way does a ruler do himself greater honour (Altschul).

his burnt offering and his peace offerings, as he doth on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate. 13. And thou shalt prepare a lamb of the first year without blemish for a burnt offering unto the LORD daily: morning by morning shalt thou prepare it. 14. And thou shalt prepare a meal offering with it morning by morning, the sixth part of an ephah, and the third part of an hin of oil, to moisten the fine flour: a meal offering unto the LORD continually by a perpetual ordinance. 15. Thus shall they prepare the lamb, and the meal offering, and the oil, morning by morning, for a continual burnt offering. (*Sephardim end here.*)

16. Thus saith the Lord GOD: If the prince give a gift unto any of his sons, it is his inheritance, it shall belong to his sons, it is their possession by inheritance. 17. But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as for his inheritance it shall be for his sons. 18. Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession; he shall give inheritance to his sons out of his own possession: that my people be not scattered every man from his possession.

נְדָבָה עוֹלָה אוֹ־שְׁלָמִים נְדָבָה לַיהוָה וּפָתַח לוֹ אֶת־הַשַּׁעַר
הַפֹּנֶה קָדִים וְעָשָׂה אֶת־עֹלָתוֹ וְאֶת־שְׁלָמָיו כַּאֲשֶׁר יַעֲשֶׂה
13 בְּיוֹם הַשַּׁבָּת וְיָצָא וְסָגַר אֶת־הַשַּׁעַר אַחֲרֵי צֵאתוֹ: וְכֶבֶשׂ
בֶּן־שְׁנָתוֹ תָּמִים תַּעֲשֶׂה עוֹלָה לַיּוֹם לַיהוָה בַּבֹּקֶר בַּבֹּקֶר
14 תַּעֲשֶׂה אֹתוֹ: וּמִנְחָה תַּעֲשֶׂה עָלָיו בַּבֹּקֶר בַּבֹּקֶר שִׁשִּׁית
הָאֵיפָה וְשֶׁמֶן שְׁלִישִׁית הַהִין לָרַךְ אֶת־הַסֹּלֶת מִנְחָה לַיהוָה
טו חֻקּוֹת עוֹלָם תָּמִיד: וַיַּעֲשׂוּ אֶת־הַכֶּבֶשׂ וְאֶת־הַמִּנְחָה וְאֶת־
16 הַשֶּׁמֶן בַּבֹּקֶר בַּבֹּקֶר עוֹלַת תָּמִיד: * כֹּה־אָמַר אֲדֹנָי מספיקין פרדים
יְהוִה כִּי־יִתֵּן הַנָּשִׂיא מַתָּנָה לְאַיִשׁ מִבָּנָיו נַחֲלָתוֹ הִיא לִבָנָיו
17 תִּהְיֶה אֲחֻזָּתָם הִיא בִּנְחֻלָּה: וְכִי־יִתֵּן מַתָּנָה מִנַּחֲלָתוֹ לְאַחַד
מֵעֲבָדָיו וְהָיְתָה לּוֹ עַד־שְׁנַת הַדְּרוֹר וְשָׁבַת לַנָּשִׂיא אַךְ
18 נַחֲלָתוֹ בָּנָיו לָהֶם תִּהְיֶה: וְלֹא־יִקַּח הַנָּשִׂיא מִנַּחֲלַת הָעָם
לְהוֹנֹתָם מֵאֲחֻזָּתָם מֵאֲחֻזָּתוֹ יַנְחִיל אֶת־בָּנָיו לְמַעַן אֲשֶׁר לֹא־
19 יָפֻצוּ עַמִּי אִישׁ מֵאֲחֻזָּתוֹ:

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* יעשו ק׳ v. 15.

16–18. The Prince's Estate

16. *give a gift.* The Prince was at liberty to give part of his estate inalienably to his own sons.

17. *of his servants.* If he presented any gifts to them, this gift reverted to the princely estate in the year of Release.

18. *shall not take of the people's inheritance.* The Prince is to be subject to property-laws, like any other citizen. He is prohibited from appropriating, under any pretext whatsoever, land of the common people. The story of Naboth's vineyard was never again to be enacted in Israel. The Prophet thus ends his Book with the double ideal of Holiness in Worship, and Justice to Fellow-man.

XVI. SABBATH HAGADOL

Malachi III, 4–24

3 4. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years. 5. And I will come near to you to judgement; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. 6. For I the Lord change not; therefore ye, O sons of Jacob, are not consumed.

5. *to judgement.* An answer to the doubters who, perplexed by the social wrongs about them and the prosperity of evil doers, asked "Where is the God of Judgement?" (II, 17).

swift witness. "Judgment will not wait till witnesses are produced, for I, knowing all secrets, am witness as well as judge" (Altschul).

oppress the hireling. Defraud the hired day labourer of his hard-earned pay.

widow and fatherless. Exploitation of the weak (widow, fatherless, stranger) who cannot defend their rights, is accounted an unpardonable sin in Scripture.

fear not me. Being God-less, they are devoid of natural piety; and their dealings with the weak and helpless show a lack of fundamental humanity in their character.

6. *I the* Lord *change not . . are not consumed.* I change not in My nature, being ever the same both in loving good and hating evil as in the purpose for which you are selected as My people. Therefore, My judgment is not to destroy but to purify you for the fulfilment of your destiny in the world (Kimchi).

הפטרת שבת הגדול

מלאכי ג

ג 4 וְעָרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלִָם כִּימֵי
ה עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת: וְקָרַבְתִּי אֲלֵיכֶם לַמִּשְׁפָּט וְהָיִיתִי
עֵד מְמַהֵר בַּמְכַשְּׁפִים וּבַמְנָאֲפִים וּבַנִּשְׁבָּעִים לַשָּׁקֶר
וּבְעֹשְׁקֵי שְׂכַר־שָׂכִיר אַלְמָנָה וְיָתוֹם וּמַטֵּי־גֵר וְלֹא יְרֵאוּנִי
6 אָמַר יְהוָה צְבָאוֹת: כִּי אֲנִי יְהוָה לֹא שָׁנֵיתִי וְאַתֶּם בְּנֵי

SABBATH HAGADOL

MALACHI III, 4–24

For a characterisation of the times and message of Malachi see *Genesis*, p. 472–3.

The Haftorah ends with the announcement of the reappearance of Elijah the Prophet. Passover, as the Festival of Redemption in the past, was always associated with the Redemption of the Future (פסח לעתיד), when mankind would be delivered from all oppression, physical and spiritual. Elijah was traditionally regarded as the advance messenger who would appear at Passover-time and announce the dawn of that Messianic era.

Malachi preaches to a despondent generation, when spiritual lassitude possessed both high and low, and doubt paralysed the souls of men. Sordidness (maimed sacrifices), callousness (frequent divorces) and moral disintegration (" sorcerers, adulterers, false swearers ") met him at every turn : and at the same time men asked, Where is God ? Malachi answers the challenge by announcing the speedy advent of a great Judgment Day.

4. *be pleasant unto the* LORD. When, as stated in the previous verse, they will be offered " in righteousness."

ancient years. Parallel to the phrase, " days of old," and probably referring to the age of David and Solomon.

7. From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye say, Wherein shall we return? 8. Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and heave offerings. 9. Ye are cursed with the curse; for ye rob me, even this whole nation. 10. Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. 11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. 12. And all nations shall call you happy: for ye shall be a delightsome land, saith the LORD of hosts.

13. Your words have been stout against me, saith the LORD. Yet ye say, Wherein have we spoken against thee? 14. Ye have said, It is vain

13–24. Encouragement to the impatient.

13. *stout.* Hard, in censure. This is addressed to those who murmured at God's apparent indifference to their troubles and His tolerance of the prosperity of the wicked; see *v.* 14 and 15. They say: There is neither a judge nor justice in the universe (Kimchi).

7 יַעֲקֹב לֹא כְלִיתֶם׃ לְמִימֵי אֲבֹתֵיכֶם סַרְתֶּם מֵחֻקַּי וְלֹא
שְׁמַרְתֶּם שׁוּבוּ אֵלַי וְאָשׁוּבָה אֲלֵיכֶם אָמַר יְהוָה צְבָאוֹת
8 וַאֲמַרְתֶּם בַּמֶּה נָשׁוּב׃ הֲיִקְבַּע אָדָם אֱלֹהִים כִּי אַתֶּם
קְבָעִים אֹתִי וַאֲמַרְתֶּם בַּמֶּה קְבַעֲנוּךָ הַמַּעֲשֵׂר וְהַתְּרוּמָה׃
9 בַּמְאֵרָה אַתֶּם נֶאָרִים וְאֹתִי אַתֶּם קְבָעִים הַגּוֹי כֻּלּוֹ׃ הָבִיאוּ
אֶת־כָּל־הַמַּעֲשֵׂר אֶל־בֵּית הָאוֹצָר וִיהִי טֶרֶף בְּבֵיתִי וּבְחָנוּנִי
נָא בָּזֹאת אָמַר יְהוָה צְבָאוֹת אִם־לֹא אֶפְתַּח לָכֶם אֶת
11 אֲרֻבּוֹת הַשָּׁמַיִם וַהֲרִיקֹתִי לָכֶם בְּרָכָה עַד־בְּלִי־דָי׃ וְגָעַרְתִּי
לָכֶם בָּאֹכֵל וְלֹא־יַשְׁחֵת לָכֶם אֶת־פְּרִי הָאֲדָמָה וְלֹא־
12 תְשַׁכֵּל לָכֶם הַגֶּפֶן בַּשָּׂדֶה אָמַר יְהוָה צְבָאוֹת׃ וְאִשְּׁרוּ
אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר יְהוָה
13 צְבָאוֹת׃ חָזְקוּ עָלַי דִּבְרֵיכֶם אָמַר יְהוָה וַאֲמַרְתֶּם
14 מַה־נִּדַּבַּרְנוּ עָלֶיךָ׃ אֲמַרְתֶּם שָׁוְא עֲבֹד אֱלֹהִים וּמַה־

7–12. The neglect of tithes and the punishment therefor.

7. *return.* *i.e.* turn away from sin and turn toward God. The Heb. word for Repentance, תשובה, is derived from this root.

wherein shall we return. Pretending not to know where in their conduct there was any need for repentance.

8. *in tithes and heave offerings.* They have neglected or refused to pay the sacred dues for the maintenance of the Temple Service. "Israel's preservation as the people of God could only be effectively secured by a strict observance of the ceremonial obligations laid upon it, and by its holding firmly aloof from the disintegrating influence to which unrestricted intercourse with its neighbours would inevitably expose it" (Driver).

9. *with the curse.* Locusts and failure of crops.

for ye rob me. Better, *yet ye rob Me* (AJ).

10. *meat in mine house.* Sustenance for those ministering in the Temple.

11. *the devourer.* The locust; a dire plague of Palestine.

cast. Fail to ripen.

to serve God: and what profit is it that we have kept his charge, and that we have walked mournfully before the LORD of hosts? 15. And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and are delivered. 16. Then they that feared the LORD spake one with another: and the LORD hearkened, and heard, and a book of remembrance was written before him, for them that feared the LORD, and that thought upon his name. 17. And they shall be mine, saith the LORD of hosts, in the day that I do make, even a peculiar treasure; and I will spare them, as a man spareth his own son that serveth him. 18. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. °19. For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. 20. But unto you that fear my name shall the sun of righteousness arise with healing

° *In English Bibles, this is Chap. iv, v. i.*

peculiar treasure. They will be God's own possession and treasure, סגלה—the privileged term once applied to all Israel. *Peculiar* here means, "specially one's own."

20. *the sun of righteousness arise.* The rightness of the cause of those "that fear My name" will become patent to all. Their deliverance will be a vindication of their loyalty and faith.

בְּצַע כִּי שָׁמַרְנוּ מִשְׁמַרְתּוֹ וְכִי הָלַכְנוּ קְדֹרָנִית מִפְּנֵי יְהוָה
טו צְבָאוֹת: וְעַתָּה אֲנַחְנוּ מְאַשְּׁרִים זֵדִים גַּם־נִבְנוּ עֹשֵׂי
16 רִשְׁעָה גַּם בָּחֲנוּ אֱלֹהִים וַיִּמָּלֵטוּ: אָז נִדְבְּרוּ יִרְאֵי יְהוָה
אִישׁ אֶל־רֵעֵהוּ וַיַּקְשֵׁב יְהוָה וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן
17 לְפָנָיו לְיִרְאֵי יְהוָה וּלְחֹשְׁבֵי שְׁמוֹ: וְהָיוּ לִי אָמַר יְהוָה
צְבָאוֹת לַיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה סְגֻלָּה וְחָמַלְתִּי עֲלֵיהֶם
18 כַּאֲשֶׁר יַחְמֹל אִישׁ עַל־בְּנוֹ הָעֹבֵד אֹתוֹ: וְשַׁבְתֶּם וּרְאִיתֶם
19 בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹהִים לַאֲשֶׁר לֹא עֲבָדוֹ: כִּי
הִנֵּה הַיּוֹם בָּא בֹּעֵר כַּתַּנּוּר וְהָיוּ כָל־זֵדִים וְכָל־עֹשֵׂה
רִשְׁעָה קַשׁ וְלִהַט אֹתָם הַיּוֹם הַבָּא אָמַר יְהוָה צְבָאוֹת
כ אֲשֶׁר לֹא־יַעֲזֹב לָהֶם שֹׁרֶשׁ וְעָנָף: וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי

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v. 16. קמץ בזק v. 22 ד ובמ

14. *his charge.* All religious duties.

walked mournfully. Humbling themselves, and mourning at the signs of God's anger in their disasters.

15. *and now . . . happy.* Since their own religious observances bring them no profit.

proud. The lax and worldly, who looked down with cold and haughty indifference upon their poorer brethren (Driver).

are built up. Prosperous.

tempt God. They deliberately defy God, and yet escape His judgment which they challenge by their lives.

16. *that feared the* LORD. In face of all this, the truly pious spoke words of trust and faith, reassuring one another that God is " a God of faithfulness and there is no iniquity in Him."

book of remembrance. The figure is derived from the custom of Persian monarchs to have the names of public benefactors inscribed in a book ; see Esther VI, 1.

thought upon his name. Those who reflected upon the ways and attributes of the Lord as revealed in His Name (Kimchi, Ibn Ezra).

17. *in the day that I do make.* The Day of Judgment. The faithful minority will be safe.

in his wings; and ye shall go forth, and gambol as calves of the stall. 21. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make, saith the LORD of hosts.

22. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and judgements. 23. Behold, I will send you Elijah the prophet before the great and terrible day of the LORD come. 24. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the land with a ban.

23. Behold, I will send Elijah the prophet before the great and terrible day of the LORD come.

of the children to their fathers. It is the home divided against itself, the estrangement of the youth from the elders, that especially fills the Prophet with pain and horror as something unnatural—a curse which, if unremoved, must blight the land. First reconciling parents and children, Elijah will turn the hearts of both to God.

23. *he shall turn. v.* 23 is repeated, as it is against Jewish custom to conclude a Reading from the Scriptures with words of threat or doom.

שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וְיָצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי
21 מַרְבֵּק: וְעַסּוֹתֶם רְשָׁעִים כִּי־יִהְיוּ אֵפֶר תַּחַת כַּפּוֹת
22 רַגְלֵיכֶם בְּיוֹם אֲשֶׁר־אֲנִי עֹשֶׂה אָמַר יְהוָה צְבָאוֹת: זִכְרוּ
תוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אוֹתוֹ בְּחֹרֵב עַל־כָּל־יִשְׂרָאֵל
23 חֻקִּים וּמִשְׁפָּטִים: הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה הַנָּבִיא
24 לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא: וְהֵשִׁיב לֵב־אָבוֹת
עַל־בָּנִים וְלֵב בָּנִים עַל־אֲבוֹתָם פֶּן־אָבוֹא וְהִכֵּיתִי אֶת־
הָאָרֶץ חֵרֶם: הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה הַנָּבִיא
23 לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא:

with healing in his wings. "Wings" figuratively for "rays." As the rays of the physical sun spread healing and life around, so shall your signal deliverance, shining out like the sun, banish the troubles now afflicting you, and endow you with health and happiness.

gambol. "Break into life and energy, like young calves leaping forth from the dark pen into the early sunshine" (G. A. Smith).

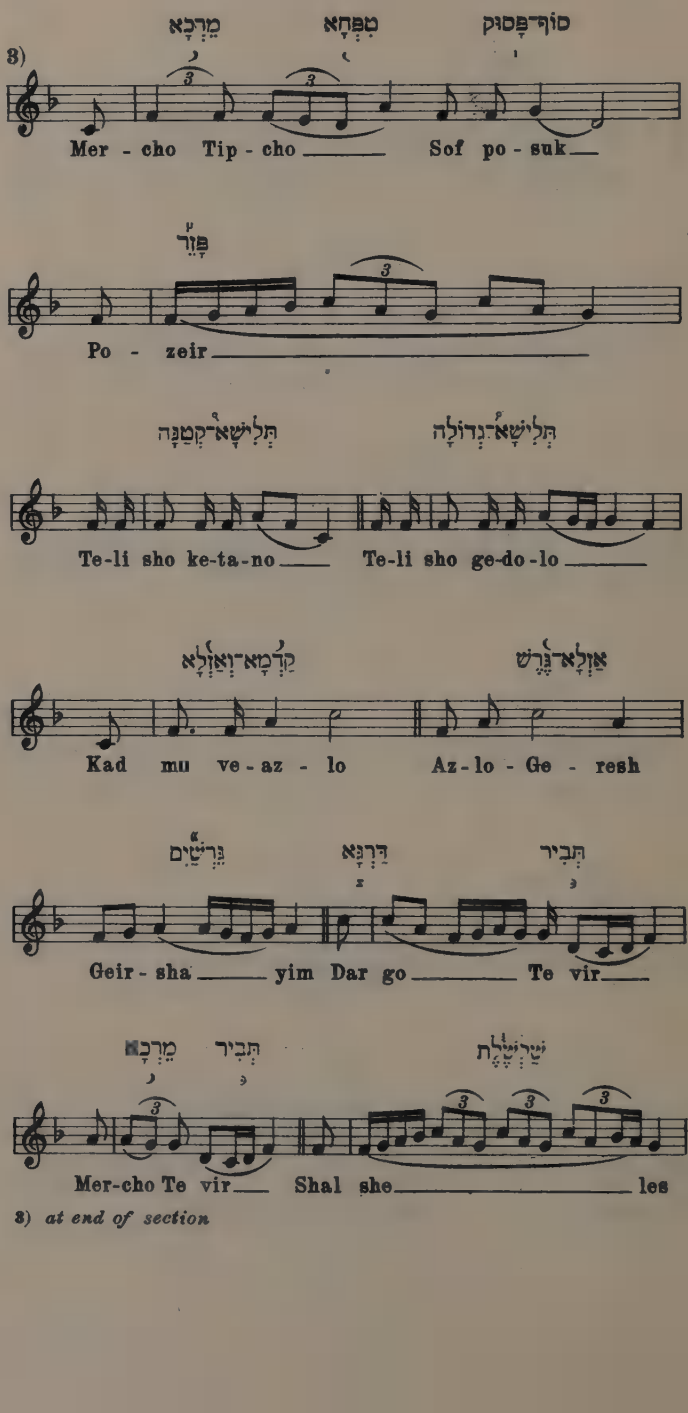
21. *ashes.* A grim metaphorical representation of the complete victory of right over wrong.

22–24. Final exhortation.

22. *remember ye the law of Moses.* This epilogue to Malachi is an excellent summary of the teaching of the Prophets.

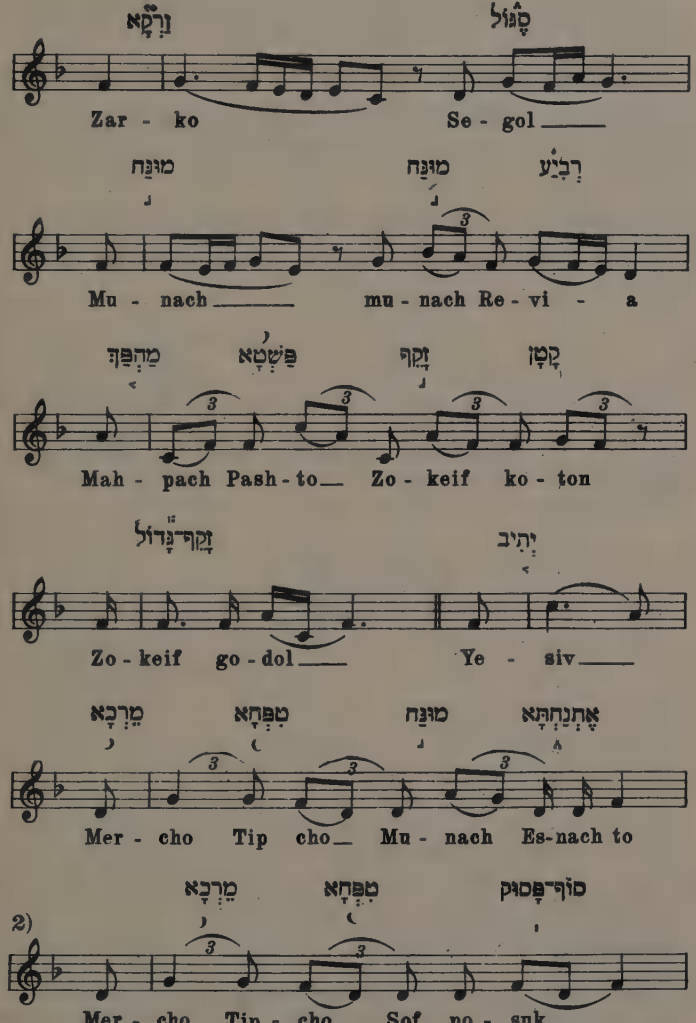
23. *Elijah.* Far more than the prophet of zeal and fire of the Biblical narrative, he is to later generations the helper and healer, the reconciler and peace-bringer, the herald of the days of the Messiah.

the great and terrible day. Of Judgment announced in the preceding chapter. "Terrible," in the sense of "awesome."

24. *he shall turn the heart.* The heart was considered the seat of thought as well as emotion. "Elijah" will therefore effect a reconciliation between the old and the new, not merely by awakening sympathy of one for the other, but by endowing them with a full understanding of the religious and moral obligations unitedly held by both sections.

מֵרְכָא טִפְחָא סוֹף־פָּסוּק
3)
Mer - cho Tip - cho Sof po - suk
פָּזֵר
Po - zeir
תְּלִישָׁא־קְטַנָּה תְּלִישָׁא־גְדוֹלָה
Te-li sho ke-ta-no Te-li sho ge-do-lo
קַדְמָא־וְאָזְלָא אָזְלָא־גֵּרֵשׁ
Kad mu ve-az - lo Az-lo - Ge - resh
גֵּרְשַׁיִם דַּרְגָּא תְּבִיר
Geir - sha yim Dar go Te vir
מֵרְכָא תְּבִיר שַׁלְשֶׁלֶת
Mer-cho Te vir Shal she les

3) *at end of section*

Cantillation of the Torah

Arranged by the Revs.
H. Mayerowitsch and G. Prince

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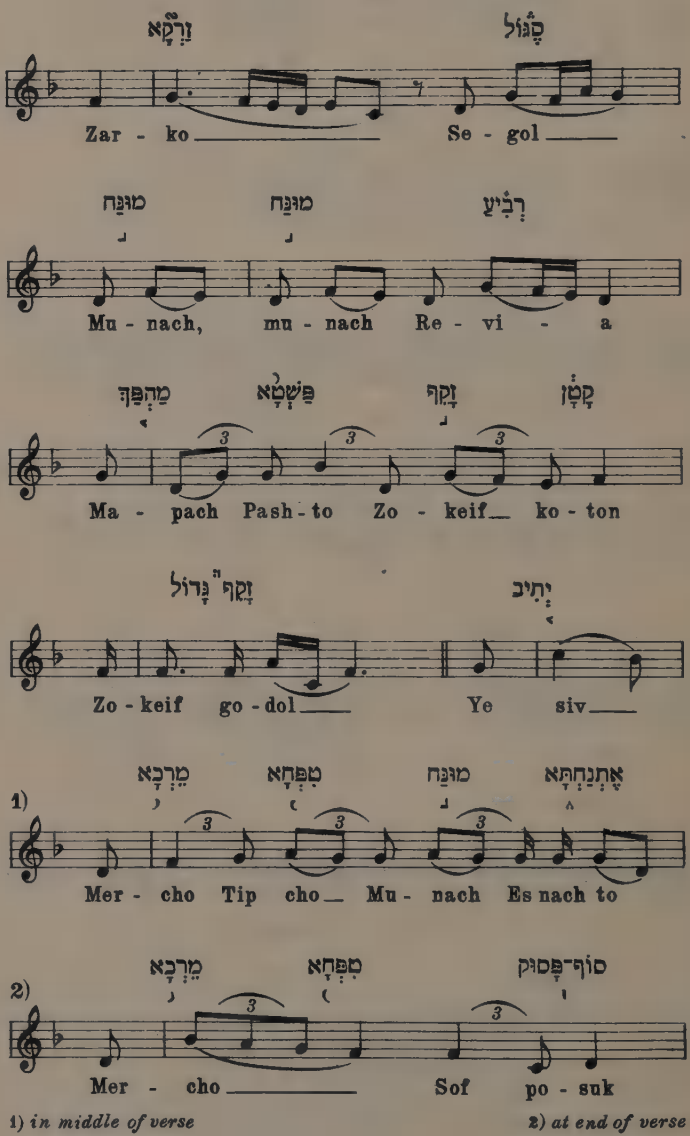
נְגִינוֹת לְהַפְטָרָה

Cantillation of the Prophets



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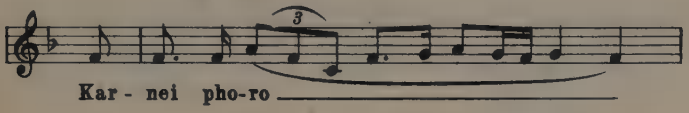
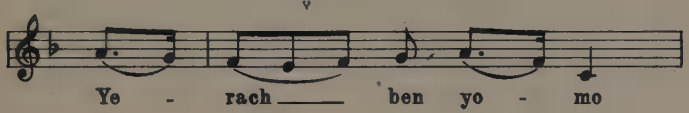
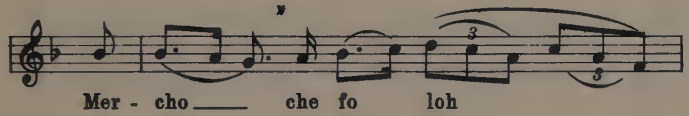
קַרְנֵי פָרָה



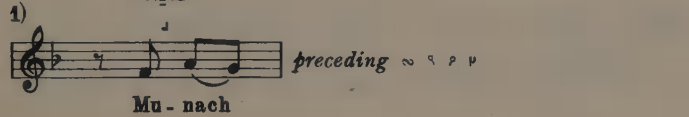
יָרַח־בֶּן־יוֹמוֹ



מֶרְכָא־כְפוּלָא

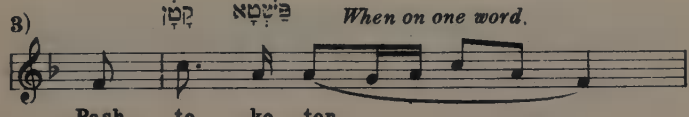


1) מוּנַח



2) מוּנַח

3) פַּשְׁטָא קָטָן



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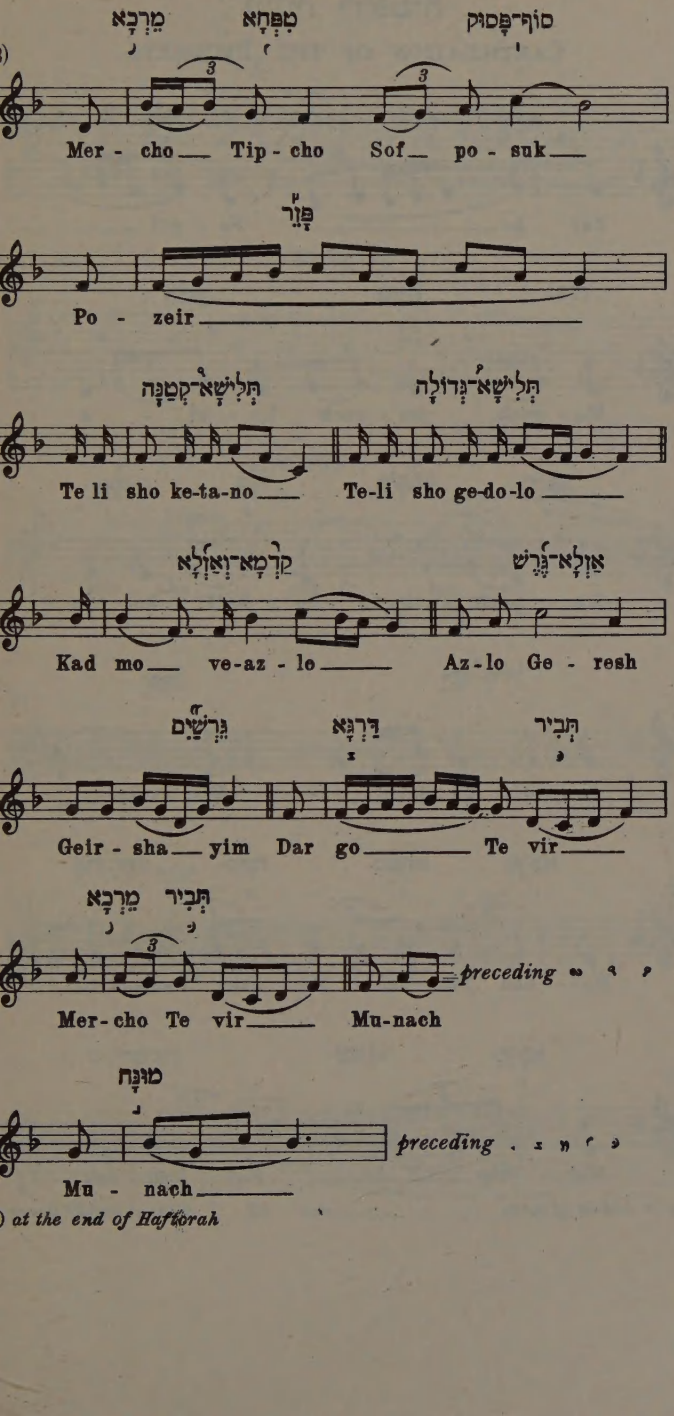
) *at the end of Haftorah*

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